

# THE TIDE

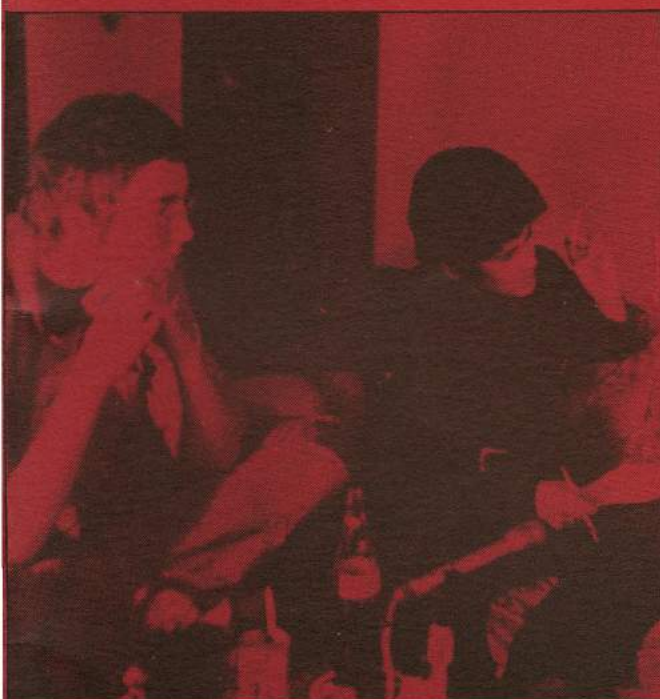
JUNE 1974

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A FEMINIST LESBIAN PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY

## A KISS DOES NOT A REVOLUTION MAKE

A SEARCH FOR IDEOLOGY



### IN THIS ISSUE

SLA Lesbians  
Three Marias Freed  
Sisters Shot at Bar

Shrinks Get it Straight  
Rita Mae Poetry Review  
Christopher (Christine?) Street

Amazons in the sun  
Queens  
Goddesses

Proud Liberators  
Arm in arm in revolution  
Arm in arm in love

-Camilla Hall-

# THE TIDE

VOLUME 3, NUMBER 11

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The opinions expressed in this magazine are not necessarily those of the Tide Collective.

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# A KISS DOES NOT A REVOLUTION MAKE

*This political round-table rap session was organized by THE TIDE in the interest of further developing a lesbian-feminist ideology. Sally Gearhart, Lani Silver, Sue Talbot, Rita Mae Brown, Jeanne Cordova, Barbara McLean are the 6 participants, representing a variety of political views. (See Contributors' Highlights at end of article.)*

*Each sister's opening comments are presented here. Next month, we'll print Part 2 of this 5-1/2 hour discussion. Here is a sample of the topics the sisters get into: Is dyke-separatism the logical extension of cultural feminism? / a quality revolution / alternative institutions / a Female Party / the 1973 Lesbian Conference / "threat of the multi-nationals" / emotionalism / consumerism / "trashing" and what's in it for us.*

*Stay tuned . . .*



Photo by CLAIRE KRULIKOWSKI

## Sally Gearhart: CULTURAL FEMINIST

I'd like to explore my feelings about being a lesbian, about what I believe a cultural feminist is, and then I'd like to talk about dyke-separatism. Being a lesbian means to me that I'm a miracle. A miracle first, because I have not bought the half-person myth and second, because in a society that hates women, for a woman to love herself and other women is, to me, a miracle indeed! Lesbianism is a remnant of self-love in a society that would otherwise have me hate myself. I think that open lesbians, the fact that we are making public our female bonding, is a political statement that is the most formidable posture that can confront the whole of the patriarchy, if men really think about it. I believe that that's what's in the guts of a lot of men when they are frightened of feminism, and the logical extensions of feminism, like lesbianism.

I think one of the differences between us and the first wave of feminism is that we can be open about our lesbianism, and it is becoming an energy source, a kind of dynamo within the women's movement itself.

I believe this women's movement is more aware of the necessity for a class analysis than were the women in the first wave of feminism. However important it was that women move together in the political ways they did at the end of the last century and in the early part of this century, it was still a racist and heavily middle class movement. Maybe that was all that could happen at that time and that place in history. Those two things — open lesbianism and class consciousness — make me hope the second wave will be successful this time.

## FEMINISM ASSUMES SOCIALISM

Talking about class, I think immediately of Rita Mae who is clearly responsible for an awful lot of the consciousness-raising around this issue. Once I had some kind of consciousness of the fact that women are separated by money and what money does to us and the power and privileges behind money, I began to tell myself, "o.k., I must be a socialist" and I look at my socialist feminist friends and I say, "I will join with them and I will adopt their politics." But too often I find that these politics are too close to Marxist politics. Even though there are lesbian women who are supporting it, too often those politics are not standing on my ground. I find these women coalescing too easily with left enterprises and being too willing to fight battles that are more primarily men's battles. I find that I'm simply not coming from the same place as those sisters.

Feminism sort of assumes socialist equality to me. Socialism — that kind of equality among people — is to me only a small part of what

*Continued on Page 25*

## Rita Mae Brown: TAKE STATE POWER!

For me, the most important thing for the movement at this point is to develop organizations to take over the power of the State. That is the only challenge worth meeting, anything else is a retreat from that responsibility. If we feel deeply what we do determines what will happen to women for generations to come. We can't run off into the moonlight and think a kiss is a revolution. There are so many ways women are now running away from the responsibility of intense political fight. I understand all of the reasons but as far as I'm concerned, no reason is sufficient. I've said it a thousand times and I'll say it again, the revolution is *not* at your convenience.

So for me the absolute most important thing is to develop that political organization. We have enough information about the way women function. We have enough information about the mistakes we made organizing in the first five years of the movement, as well as what we did right, to begin to do that political organizing on the national level. I don't think we can break overground for another 3 or 5 years but the womanpower exists now to create the core of leadership.

## A LEADER ON LEADERSHIP

I have no qualms about that word leader. I'm a leader. I will always be a leader, hopefully, unless I'm knocked off. I consider it my function, I consider it my obligation. I consider everyone who is serious about women's liberation the same way — that she is existing in part to free herself and to free her sisters. It's a commitment that one has to make and it's exhilarating. I don't get self-righteous about it. It's exciting to be in the process of freeing yourself.

## PERSONAL/POLITICAL "MESH"

One of the questions was how does your personal life mesh with your political life. I don't see any difference. My whole life is a struggle, my whole life is me, as well as other women becoming free.

I don't have a job, I can't get hired. I do not have the comfort of which Lani spoke. There might be a possibility that I could get some job through a friend. I could teach children how to write english prose. Stick her in the english department and hope she dies an ivy league death, but even that wouldn't last very long because I taught at Goddard in the fall and 2/3rds of my students came out! So, I'm one of those persons who goes from hand to mouth, and that's all right. I could wind up a rich woman, one of the books might break open, who knows. But right now, I make very little money.

*Continued on Page 23*

# FROM US...

## RADICAL THERAPY PROGRESS REPORT

You heard from us last month about some of THE TIDE's continuing problems as a movement magazine, and how some of these problems forced our controversial decision to work in group mediation sessions with the L.A. Radical Feminist Therapy Collective. We talked about how we need to get more in touch with the different facets of life in the Lesbian community, and of a similar need to get more in touch with ourselves — as members of the collective, as sisters, as individual women.

We also want to keep the community in touch with us, and our "toils and troubles" (from an old witch chant) on the way to putting out this magazine. We're finding our own week-by-week growth process quite interesting — we hope you do too. So we'll be passing along to you each issue the results of our mediations in search of the collective (feminist) spirit.

We are already feeling positive effects from the mediations. The renewed energy, commitment and insight we are experiencing on editorial is a direct result of these radical therapy sessions. We first began to notice this good positive energy at a recent editorial meeting, held immediately after a mediation.

Also, a potentially volatile confrontation between production and editorial over lay-out miscommunications was avoided by really listening to each other. Afterwards we worked out an effective organizational plan to cope with communication problems.

It takes good feelings and respect for our sisters to work out organizational frazzles and political differences. We're beginning to dig it.

We are reprinting two pieces we've done as part of the mediation process — our initial letter to the L.A. Radical Therapy Collective, giving them a perspective of what we wanted, and the Contract we drew up with them, based on *what we need*. (see boxes)

We plan to present an in-depth analysis of our mediation progress in next month's TIDE. The positive effects on the magazine are, hopefully, becoming evident. Gettin' just a little bit better...

## SISTERS SHARING SKILLS

Beginning with our July issue, THE TIDE will feature a regular Skills Sharing column designed to explore and demystify our jobs, as well as other skills we have gained. Any sister who wants to share her skills with others is welcome to write for this column. Some examples are sister leather crafters, jewelers, electricians, athletes, writers, musicians, bookstore owners, Lesbian "pornographers" (eroticists), graphic artists, taxi-drivers, teachers, cartoonists, carpenters, diesel-dyke mechanics, nurses, nutritionists, organizers. (You fill in the blanks.) Sisters might want to tell the rest of us how to fix the t.v. that hasn't worked for a year, overhaul an engine, build a house, grow an organic garden, organize a Lesbian event, be an open Lesbian without losing your job! Include how/why you choose to do the work you do. Articles may be anonymous if so specified. Try to keep them between 200 and 500 words. Send to SISTERS' SKILL SHARING, c/o THE TIDE.

*Continued on Page 20*

# TO US...

## Letters to the Collective

*Dear Sisters,*

*I am writing to ask for your help, as a group and as individuals, in a study I'm planning. I'm a grad student in clinical psychology, a lesbian, and a feminist; I'm in the process of writing a master's thesis on the stereotype of lesbians in psychological and psychiatric literature. I'm trying to do a good study, one that will destroy old fallacies in a way that will be hard for other members of my profession to refute. But to do a good study, I need a good representative sample of the population I'm looking at; you are all that population.*

*Participation in the study would involve getting some tests from me in the mail, taking them, and mailing them back. In order to proceed with my plans, I need to know soon that, in June, when my prospectus is approved, there will be people out there I can mail them to. I am willing to contact people in a variety of ways; your own address, a post office box, a lesbian center, you name it. I do need help from lesbians of all ages, races, classes, and degrees of involvement or not in the Movement. I am willing to furnish all participants with a copy of my completed research, and to answer as many questions as I can right now without giving more information away than is legal in a good study. I would like to prove the stereotype wrong; but I can't do that without help from all of you.*

*Please pass this message along; please, write back soon and let me know if you'll help out. Thank you all for listening and being there.*

*In sisterhood,*

*Laura S. Brown*

*Department of Psychology  
Southern Illinois University  
Carbondale, Illinois 62901*

*Dear Ms:*

*Some random questions/suggestions regarding the Tide:*

- 1. Why the emphasis on activities that generally appeal only to the 20-23-year-old age group? Not all of us are into bare feet and overalls!*
- 2. Why so many articles on the "How tough to be a lesbian/feminist/dyke" theme? Is it the magazine's primary function to act as a communal crying towel?*
- 3. Many of your feature articles have, in the past, shown shoddy research techniques, have tended to over-generalize, and at times have been carelessly written. Perhaps editorial standards need to be somewhat stiffer.*
- 4. The poetry page is, with a couple of exceptions, a joke: florid emotionalism and adolescent attempts at verse. "Politico" verse is fine in a magazine such as yours—but why not accept (or solicit) some women who can first make the poem work as a poem? Alta may be used as one example here, but there are many others of equal talent.*
- 6. In attempting to appeal to a broad base of women you run the risk of "watering down" your material to the point where anger or enthusiasm are considered adequate substitutes for perceptive writing and competence. Let's hear from the over-achievers for a change!*

*Sincerely yours for a better magazine,*

*Leslie Powell (Ms.)*

*Pasadena, Calif.*

*\*Do you print critical letters as part of your policy?*

*(Collective Note: Thanks for your comments. We've begun to think along the same lines and have recently upped our standards, as we hope you can tell. Your criticisms are so relevant that we hope you'll submit your own ideas of what good material is.)*

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## A Tribute

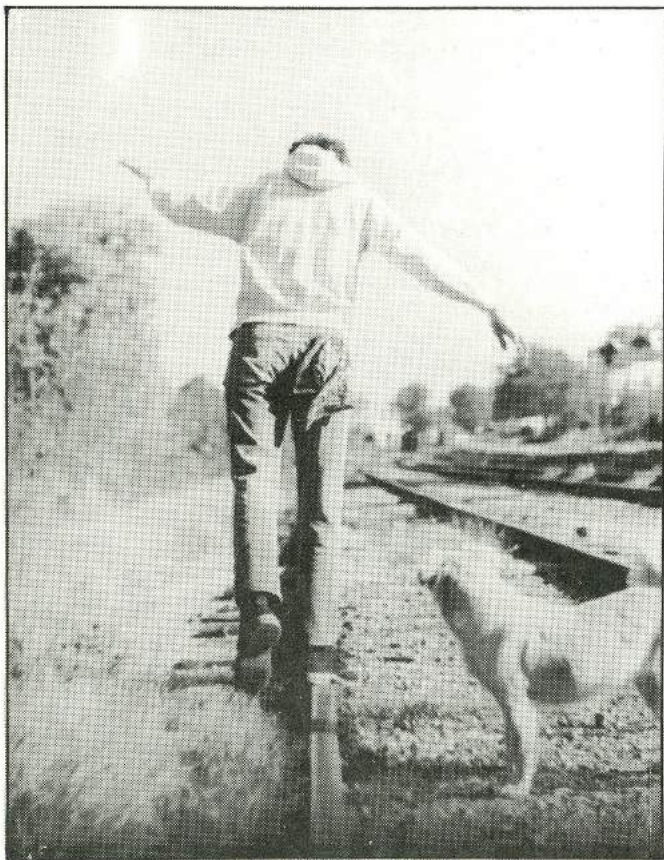


Photo by LYNN MILLER

i cannot speak for others, but a year ago i was trying to figure out something to do with hundreds and hundreds of lesbians who were milling around the UCLA campus, each and every one of them bursting with enough energy to blow up Janss Steps. i still have an image of those women in my mind from that Lesbian Conference, which was after all only a year ago. and i see them young, vocal, demanding, exuberant, looking for any idea at all that would receive their vast and unexpressed passions.

i hear now that the Lesbian Feminist Movement is all grown up. and they tell me that things are getting better all the time. the age of compromise is at hand. it is time again not to be offensive. there is a more sophisticated approach. we are looking now for a socially acceptable feminism. you don't have to tell anyone you're a lesbian any more. it's enough to know it down deep in your heart.

but i don't believe it. not a word of it. i'm naive. i'm still a proponent of the philosophy upon which the Dyke Patrol was founded: "to be highly visible in the most volatile of places." and i see the Movement as an awkward adolescent, trying too hard to look all grown up.

i deeply believe that while we are all talking about how much better things are, things are going to get a whole lot worse.

so this is for the ruffians and renegades that brought me out in the time when we were brand new and had no idea what we were doing. this is for all the women who loved it in the streets but grew a little bored looking at the same faces meeting after meeting, and, one way or another, went away. this is for every woman who would not sacrifice her excellence, even at the risk of being called elitist, and for every woman who struggled for any reaction at all, even laughter, just to make something happen. i want to praise hell-raisers and rowdy women, who still find themselves looking for something to do at 2:00 in the morning. i want to thank them for their laughter and for giving me the courage to make mistakes and for protecting my sanity even now.

## to Ruffians, Renegades and Radicals

by Tessier

I wonder if it's just me, a little bitter now and jealously protective of my retired-activist status, or is it really true that a lot of motion has gone out of the Movement. as for me, i quit going to meetings because i reached an impasse. i could not understand how any woman could justify doing nothing by saying that she didn't want to "waste her energy," so i decided to try it and find out. didn't work. i am writing a good deal more now, because it is something that a dyke can still do to express her madness. perhaps that is why i see a low fewer politicians around these days, and many more poets, artists and musicians.

perhaps it is true that the enemy is sleeping, but i believe that silence can be very dangerous. and i believe that women can be very dangerous. so, while we are all scattered now, i want to remember the dykes where they stood shoulders touching, like a herd of matriarchal elephants, circled facing outward in order to prove that we do indeed exist.

i do not condemn those who are seeking a new image in pursuit of broader communication. i think i understand their reasons. and i most sincerely wish them luck in trying to please all of the people. but i am a great lover of the name lesbian. and i question the wisdom of predicting a tidal wave by announcing that the surf is up.

# Portrait of Woman as Artist



Photo by MARIA KARRAS

by Aleida Rodriguez and Claire Krulikowski

"What has come down to us as art is really just the recording of the lives and thoughts of the oppressors. They're creatively starved . . . and they all have the money to prove it. I always think of it as high art with a capital F."

So opened Rita Mae Brown last Saturday, May 18, at the Women's Building. What followed had great impact on the courtyard of anxious women.

Rita Mae expounded various forms of art that women should avoid, dealing first with three categories of "male supremacist artists."

Of the first, nostalgia, which she described as "the oppressor generation trying to find the coordinates of a fractured self on a graph of the past," she commented on its political lack of vision for the future. These men, in their crazed quest for the youthful days past, remind her "of necrophiliacs".

The danger of the second art form, porno violence, was stressed due to its high emotional appeal. "People are *doing* something. The problem is that what they're doing is denying women life." Every woman suffers in these men's search for identity. *Clockwork Orange* was held as an example.

Men in control of publishing houses and other judicious reviewers were the third group of male supremacist artists. This she types as "aggressively mediocre."

Rita Mae then switched to women in art. Here again she listed three models women artists should avoid.

"Titans before our time," great artists such as Gertrude Stein and Virginia Woolf are, she believes, to be respected. Yet, it was their class privilege, their wealth which gave them freedom to be. This *privilege* served also to separate them from other women. "Though we may respect them, we should not try to imitate them."

Publishable forms of women's art fall into two despicable categories: "the art of the ovary, and kitchen sink blues." The former portrays women as "trapped by our biology." In this type of writing, pains of childbirth, emotional traumas, etc., are self-indulgently depicted; the latter would have us limit our scope to maudlin accounts of household chores. Rita Mae

emphasized the need for us to "be aggressive and push out into the world and make that world view available to other women and, hopefully, nonwomen (men) who may be sensitive."

One of the dangers society inherently fosters in artists is competition, a byproduct of the big business art has become. Artists are set against each other. According to Rita Mae, this accounts for some women "becoming . . . nonsupportive of other women." For this reason, she urged that "art be restored as a community experience." Each woman's individual talents should be used and respected, each of us accountable to the other.

Rita Mae Brown's poems dealt with women's imprisonment, deaths, her own lost or confused loves. Unlike other poets, however, who have fallen into the various artistic pitfalls she'd outlined previously, Rita's poetry lacked pity or mellow contrition. Her poetry was unrelenting in its power, whether that power left the audience cheering with pride or chilled by her images to silence.

There was refreshing cynicism entwined in some works and her delivery. A number of her images were hauntingly beautiful; "and the sun hides the stars in a lie of light".

Others, like "melon-heavy", sound like time-worn cliches. She was redeemed in our eyes (not that we wish to seem omnipotent) by her balance of "logic" — phrases clipped and exact, reading like mathematical equations:

"For the truth is told with hate  
And lies are told with love."

A strange mixture of the cerebral and emotional. The tongue-in-cheek quality made it entertainingly articulate. Earlier, Rita Mae had commented upon art's importance in reaching people. Unlike political rhetoric, which only someone sharing in those views would appreciate, art, through its emotion, can quickly slice through intellectual barriers to involve people. Rita's blended medley of thought and feeling successfully fulfills her desire for art to be direct.

Those women gathered in the courtyard were treated to a selection from *Rubyfruit Jungle*, delivered southern-style, in which Molly Bolt's fling at playing the Virgin Mary in a sixth-grade play ends, as usual, in gloriously funny mishap. The character of Molly Bolt, in the book's earliest stages, reminds one of Scout from *To Kill a Mockingbird*. There is the

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same spark of independence and misadventure in both young girls growing up in the small-town south. Later, in response to a question, Rita Mae verified that the events she relates in the book did indeed happen. Time sequences were changed and events compacted, but all the events Molly traipses through are factual. All except for making the film of her mother. "The essence of fiction is selection," the artist reminded the audience.

Only one disturbance marred the day. An older man, whose intermittent outbursts were patiently endured and ignored by the crowd, was eventually escorted out amidst cheers by several women after he'd accused Rita of plagiarizing one of his works. "The male ego is so weak," Rita commented glibly, "he needed all that attention to make his day."

Saturday's audience was captivated by both the artist and person of Rita Mae. They were swayed by her every assertion and inflection. Though parts of her speech sounded memorized, no one seemed to care, as she carried herself with ease and wit. She left us for Albuquerque. She left us "caught between fireflies and lightning". ▲



Photo by MARIA KARRAS

## POEMS

### SHAME

*You have to be taught  
To be ashamed of your body;  
There is no biological origin  
For self-hate.  
And nobody should instruct you  
To deny, or at least temper with guilt,  
The ecstasy of masturbation,  
You might very well turn into some kind of freak—  
You might grow up  
Autonomous.*

by Barbara Lipschultz

JUNE 1974

## MIDNIGHT MANSLAUGHTER

*The white square of paint is getting murky lavender  
from rinsing the brush in purple tinted water.  
Resigned I rise, pour out the contents, and refill  
my dixie-riddle cup with clear tap water.  
I glance at the clock on the stove — 12:15.  
The apartment hums with night quiet,  
and the undercurrent of electronic buzzing.  
Two sets of hurrying footsteps in the street.  
"EOAAHhhh!" a screaming cat in human agony?  
Startled blood simmers in my intestinal tract.  
"Don't, oh please don't!" a woman's begging shriek  
of need and fear.  
I grip the sink for support. All the muscles in my body  
have melted. My mind a sand storm in the Sahara.  
I reach into the lukewarm soapy water . . . . .  
For a long serrated knife, soiled still from pot roast.  
Tunnel vision, teeth chattering, my left hand grabs a broom handle.  
The stiff straw scratches against my bare calf.  
My hands are too full to open the door. The broom discarded,  
I run into the night. My flowered flannel nightgown  
oblivious to open air. I run, eyes darting, eyelids twitching  
their tiny nerves. Noises of ripping cloth. Noises of neighbors,  
their heads pressed against window panes.  
Two blurred figures before me. A rounded back bent over  
a tossing woman.  
She finds my eyes, her mouth forming words into a whisper.  
"Help me."  
The beefy back begins to turn toward me as I plunge the quivering  
knife into his khaki green pants. Low, perhaps into kidneys, it  
remains planted.  
His hands like fish out of water dislodge the knife. Great spurts of  
blood from  
a fire hydrant wound.  
I have such tremors. My limbs revolting.  
Hidden in the night, my face reddens like orgasm, like humiliation.  
I see me buried in the dry Sahara sand.  
At my feet the dead man echoes into the pavement.  
Sirens, groans, car screech, moans, police voices, neighbors' voices.  
A stranger, the woman is crying her story.  
They are approaching my face. My knees collapse and bruise against  
a cement earth.  
"We'll have to book her on suspicion of manslaughter."  
My ears pretend to hear.  
"You have the right to remain silent . . . . ."*

by Gundrun Fonfa

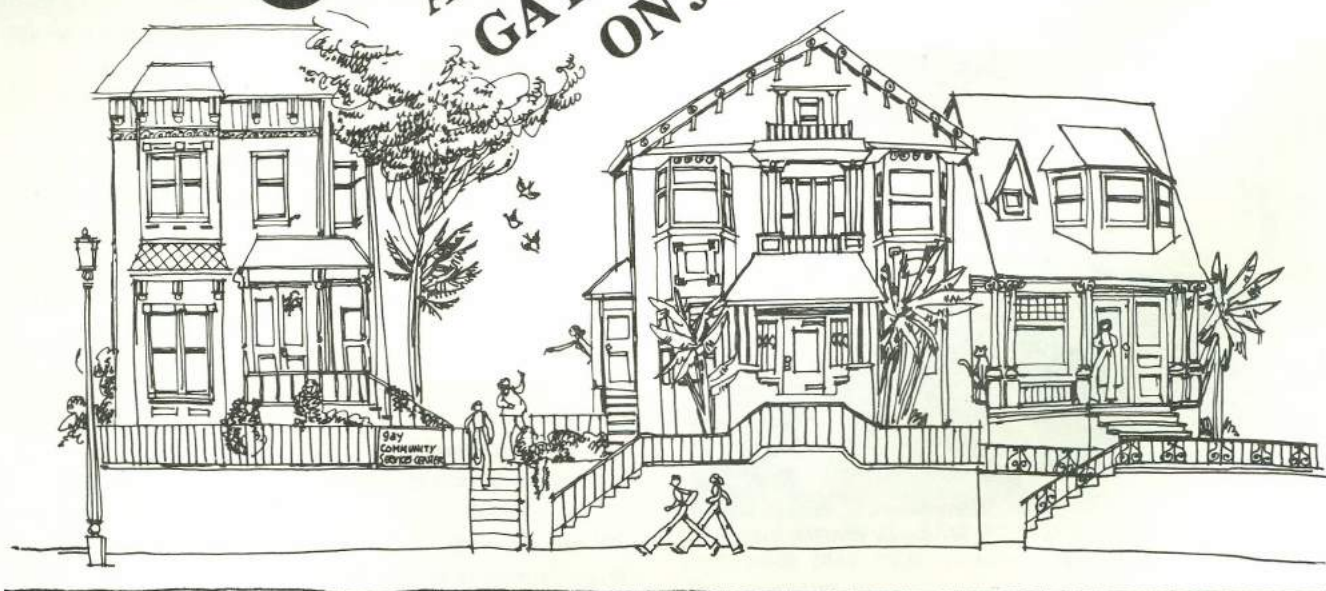
Coming Soon....

**LZ**

The magazine for the professional dyke!

# OPEN HOUSE

## A SUNDAY AT THE GAY COMMUNITY SERVICES CENTER ON JUNE 23, 1974



The last week in June is celebrated every year throughout the country as Gay Pride Week. Commencing Gay Pride Week festivities in Southern California this year is an Open House at the Gay Community Services Center. We extend a warm invitation to our gay sisters and brothers and to our friends to spend some time with us.

The Gay Community Services Center was founded in 1971 by gay women and men to meet the unique needs of our community. The Center is the first social service agency in history designed to serve gay people. It also represents a major breakthrough in gay self-awareness.

The Center is much more than a human service agency. It is a community of people working together in a non-judgemental and supportive atmosphere. Growing. Discovering. Exploring. Serving.

As we begin our fourth year of service, we would like to invite you to share in the excitement that is represented by the Gay Community Services Center.

12-5 P.M.

### Welcome

The directors and staff of the Center will be available to discuss Center programs and philosophy; to provide tours of our facilities and to talk about the Center's development and experiences during the past three years.

A multi-media presentation will be displayed all afternoon showing the many facets of the Center's daily operations.

5-7 P.M.

### The Gay Experience

Through our own poetry, music and theater, we will share the realities of being gay today.

7-10 P.M.

### You're the Apple of my Eye

The Center will be open for socializing and dancing or quietly being together and talking.

THE GAY COMMUNITY SERVICES CENTER 1614 Wilshire Boulevard Los Angeles, Calif. 90017 (213) 482-3062

# A CONCERT IN GOOD TASTE

by Evan Paxton

On June 28 and 29 in Santa Monica, three women will be performing their own original material:

MUSIC BY MARGIE ADAM

DANCE BY SUSAN GLUCK

POETRY BY JUDY GRAHN

The work of each of these women is, in my opinion, a high-quality and pioneering contribution to the building of women's culture. The concert as a whole is an effort to promote that culture at its finest, to support it, to make it accessible to large numbers of women.

The work of each of the artists is strikingly personal, a characteristic of women's art. Their works are individualized and at the same time, touching something common amongst us, are easily within the grasp of every woman's feelings.

## IN CONCERT: THREE SINGULAR WOMEN

MUSIC BY MARGIE ADAM

DANCE BY SUSAN GLUCK

POETRY BY JUDY GRAHN

Friday & Saturday  
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Santa Monica Bay Women's Club  
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FOR ADDITIONAL INFORMATION: CALL (213) 836-1600

Produced by Evan Paxton for



Adam's songs, which she performs with her piano and her voice, are like excerpts from an emotional autobiography. Her music is passionate for sure, and contrary to traditional myths about women, the passion is intertwined with wisdom. Many of her songs are love songs to herself, celebrations of strength and independence. Many of her songs are obviously for, or about, other women.

Grahn's poetry seems to have grown from the confrontations of a sensitive and uncompromising woman with a hundred different edges of inescapable America. There is pain in her poetry, firsthand pain shouldered with resilience, sympathetic pain assumed with love and respect for the diversity of women who populate her work. And in proportion to the pain is anger.

Gluck's dance, the piece that she prepared expressly for the concert, is her first solo choreographic work created beyond the aegis of the sexist dance establishment. Her previous work is compelling in terms of its movement, the strength and suppleness of Gluck's body meeting the demands of her choreography. Her new piece introduces into her art an equally compelling theme. Gluck's dance is an expression drawn from that most intense of experiences, the process of evolving oneself into a lesbian.

The program is long and will begin both nights sharply at 8:00. Out of courtesy to the performers, no one will be seated at such a time as to interrupt their music, dance, or poetry. Children are welcomed who are old enough to enjoy the concert, but unfortunately, this time, there are no facilities for younger children. ▲

## DOUBLES

-- for Sandy

*You arrived here  
after a 400 mile  
night drive,  
tired & dejected,  
expecting just  
another bum deal.*

*You didn't realize  
then, but I saw you  
crossing the banks  
of the Loire:  
Joan of Arc  
in hiking boots.*

by Alison Tate

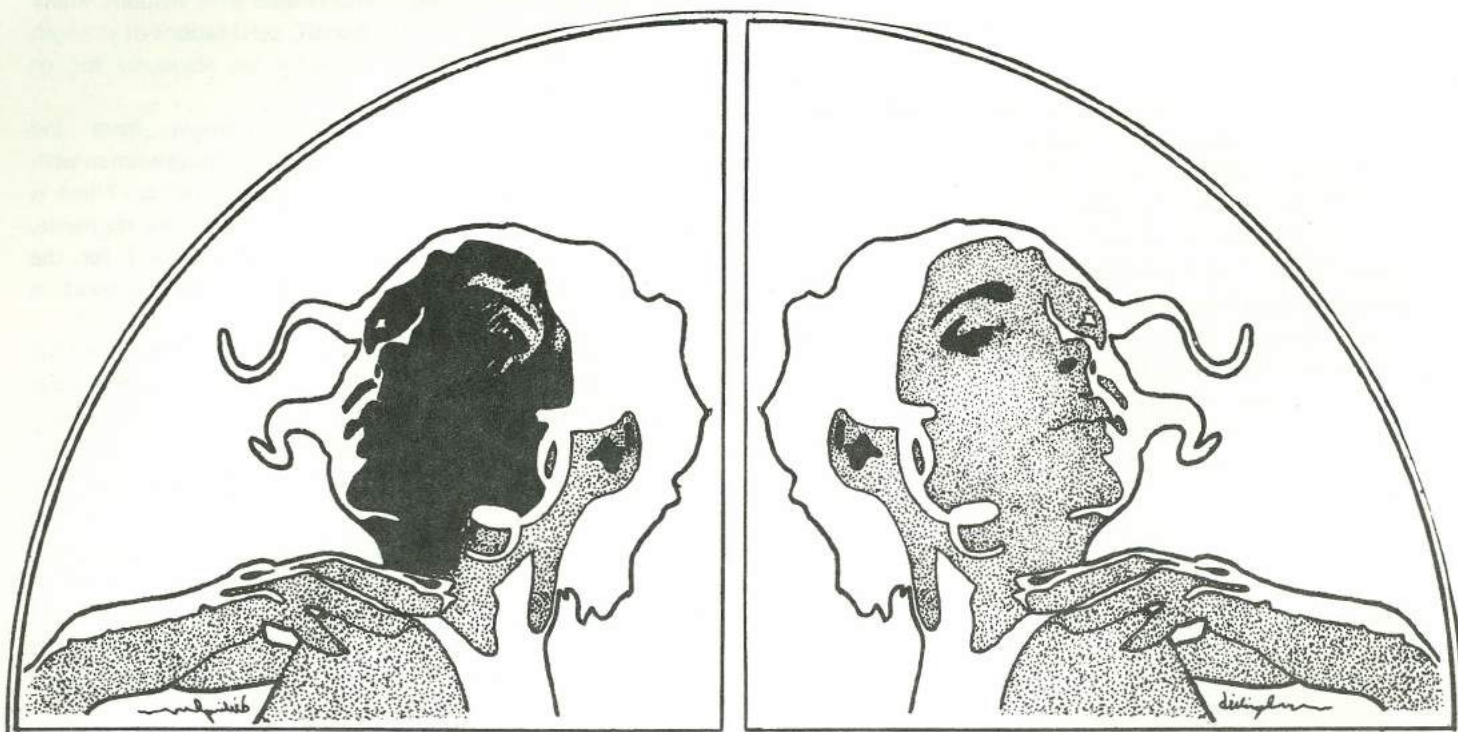
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# OPPOSITION SHRINKING...



Reprint from L. A. VOICE, 4/9/74

## *psychiatrists get it straight*

In April, the American Psychiatric Association's general membership confirmed the "instant cure" originally conferred upon Gays last December by the APA's executive board. The latter elite body had decided that homosexuality should be removed from the category of "illness" for APA purposes. However, New York's notorious homophobic psychiatrist Dr. Charles Socarides, in the hope of countermanding the ruling, instigated a successful petition campaign to force the issue to a vote among the membership at large. Although only 61% of the nearly 18,000 APA members returned their ballots, 58% of those voting (a safe but not wholly encouraging margin) indicated their support of the executive board's earlier decision. Ergo, we suddenly aren't sick any more!

At the same time, the association determined that henceforth homosexuality, along with a number of other behavior patterns, would fall under the classification of "sexual orientation disturbance." Despite the ominous sound of such a label, however, it should be emphasized that the APA has reported devising the "disturbance" heading as a catchall for patients of any sexual orientation who define their *own* problem as a personal conflict; i.e., "I'm disturbed about being gay" — or "about having sex with my mother," or whatever — "and I want help with this." The APA's intent is not that all homosexuals will be considered as disturbed in their sexual orientation. In fact, phrases such as "viable alternate lifestyle" and "many gay people [with] no sign of

pathology" were apparently incorporated in the executive board's original statement.

The powerful professional organization's action in revising its official nomenclature regarding homosexuality took place in the context of heavy, continuing pressure from gay organizations, coupled with some valuable behind-the-scenes cooperation by sympathetic straight psychiatrists. Concomitants of the move included the extension of the upcoming term of APA president-elect Dr. John Spiegel, considered a reliable friend of Gays; the election of Dr. Judd Marmor of USC, another influential pro-Gay, to succeed Spiegel; and the inclusion of a panel symposium on homosexuality, titled "Where Do We Go From Here?" (to feature, among others, Lesbian activist Barbara Gittings) in the program for the APA's 1974 general convention in Detroit.

Immediate reactions of the gay and lesbian communities to the APA action reflected relief and triumph on the part of those close to the tortuous maneuvering that led to the final decision, but many others resented the simultaneous relegation of homosexuality to the "disturbance" classification and registered only qualified approbation. One Ann Arbor gay group seemed so unimpressed with the APA's new position that it scheduled a competing conference on "Gay People and Mental Health Oppression," partially in the hope of luring APA delegates away from portions of their own Detroit convention. At Rutgers University, a campus gay organization

announced that a poll of its membership had resulted in a resolution declaring that homosexuals no longer regarded psychiatry as an illness.

It appears likely that the APA's reversal of its traditional stance on homosexuality can have a significant potential for modifying counseling approaches to lesbian patients, particularly in the case of some of the more progressive psychiatrists who perhaps need only "professional permission" to freely act on the healthy attitudes they may already have developed. The responses — if any — of entrenched "old establishment shrinks," however, still present a question mark.

\* \* \* \* \*

**From "The Psychoanalysis of Edward the Dyke"  
(Edward the Dyke and Other Poems, by Judy Grahn):**

"Four days ago [Edward told Dr. Knox] I went into the powder room of a department store and three middle-aged housewives came in and thought I was a man. As soon as I explained to them that I was really only a harmless dyke, the trouble began . . ."

"You compulsively attacked them."

"Oh heavens no, indeed not. One of them turned on the water faucet and tried to drown me with wet paper towels, but the other two began screaming something about how well did I know Gertrude Stein and what sort of underwear did I have on, and they took off my new cuff links and socks for souvenirs. They had my head in the trash can and were cutting pieces off my shirttail when luckily a policeman heard my calls for help and rushed in. He was able to divert their attention by shooting at me, thus giving me a chance to escape through the window."

Carefully Dr. Knox noted in his notebook: "Apparent suicide attempt after accosting girls in restroom."

"My child," he murmured in feathery tones, "have no fear. You must trust us. We will cure you of this deadly affliction, and before you know it you'll be all fluffy and wonderful with dear babies and a bridge club of your very own." He drew a quick sketch of a bridge club. "Now let me see. I believe we estimated that after only four years of intensive therapy and two years of anti-intensive therapy, plus a few minor physical changes and you'll be exactly the little girl we've always wanted you to be."

\* \* \* \* \*

Dr. Knox flipped a switch at his elbow and immediately a picture of a beautiful woman appeared on a screen over Edward's head. The doctor pressed another switch and electric shocks jolted through her spine. Edward screamed. He pressed another switch, stopping the flow of electricity. Another switch and a photo of a gigantic erect male organ flashed on the screen, coated in powdered sugar. Dr. Knox gave Edward a lollipop.

She sat up. "I'm saved," she said, tonguing the lollipop.

"Your time is up," Dr. Knox said. "Your check please. Come back next week."

"Yes sir yes sir," said Edward as she went out the brown door. In his notebook, Dr. Knox made a quick sketch of his bank.

**TIDE "Woman in-the-street" Interviews**

The following are excerpts from women interviewed about their feelings. Those queried included a closet Lesbian APA member, a feminist psychologist, and a number of "lay" Lesbians of varying ages, conditions of employment, and states

of closetedness. We thank them all for the willingness and spontaneity of their participation.

"I think, to begin with, it pisses me off that they have the power to sit up there and even fiddle around deciding one way or another. "It's about time. I guess it's disturbing to me that 38% of the total APA membership, which is a fairly large percentage, still disagree." . . . "Well, good for them; it's nice they've finally come around, but who cares? Who needs them?" . . . "Well, I think it's really nice of them. . . . It's meaningless that they've done it, cause like who cares what category the American Psychiatric Assoc. puts us in?" . . . "I know there's some gay psychiatrists. I wonder what's going on with them." . . . "I think that psychiatry is set up to try to help people to live whatever they are, in the very best possible way." . . . "I'm distressed that we're still in 'disorder', but the fact that we're not 'sick' means a lot, can change a lot of opinions, can cause a lot of people to get their jobs back, because it's not an illness, it's only a disorder. . . . "The whole thing is just ludicrous." . . . "There are sick homosexuals just like there are sick heterosexuals but they were calling us sick just because of our sexual preference and that's ridiculous." . . . It's about time. I'm not sick, are you?"

**PARENTS OF GAY PEOPLE**

Parents of gay people have come together to form a supportive atmosphere for discussion and sharing of common concerns. Come and contribute to the excitement of this newly formed group on the second and fourth Friday of each month at 8 p.m. at the Gay Community Center, 1614 Wilshire Blvd., L.A. 90017. 482-3062.

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# CONVENTION RECOGNIZES ANDROGYNY

by Susan M. Kuhner, Ph.D.  
(pretty heavy dyke)

An all-women symposium presented at the Western Psychological Association's annual convention in San Francisco in April, entitled "Research Germane to the Development of a Psychology of Women", included an original piece of research by Sandra L. Bem (credentials unknown) on ANDROGYNY. It was the first time (to my knowledge) that the concept of androgyny had been introduced into the domain of psychological research. Bem defined it as a sex-role definition incorporating the male element (*andros*) and the female element (*gyne*) into a balanced whole. Bem's gut feeling was that the androgynous person is healthier (i.e., more adaptive and creative in new and familiar situations) than are either stereotypically feminine or masculine persons. The androgynous person has the behavioural repertoires and self-definition of both male and female and, apparently, the ability to select from those repertoires whatever behaviour a particular situation calls for.

While perusing the dictionary, I learned that there is a word, "androgynous," which means "producing male offspring." It is pronounced the same as "androgynous." I don't think I want to identify myself as such for fear people will get the wrong idea. I found an option under G: "gynandrous," which is a synonym for androgynous. Both of these words are synonymous with "hermaphroditic." Gynandry stresses the female property, whereas androgyny (like androgeny) implies male primacy. While developing our new language, women must be careful to choose words that do not repeat the sins of our fathers by beginning with the male aspect and mentioning the female aspect only on the way out.

Without the nitty-gritty details of Bem's research (such as the number of subjects (Ss) in her sample), I would like to share with you what I recall from her presentation. Bem measured each S on a sex-role stereotype inventory which she altered somewhat in order to gain an empirical definition of androgyny. She separated them according to their scores into Feminine Females, Masculine Females, Feminine Males, Masculine Males, Androgynous Females, and Androgynous Males. She then put each of her Ss into two experimental situations. One situation was designed to elicit what might be considered a "typically masculine" behavior: independence of judgment in a social situation that sanctions conformity (Asch, 1940). The other experiment was designed to elicit what might be considered a "typically feminine behavior: playing with and nurturing a kitten while waiting for a task to be presented. Subjects who scored high on Masculinity on the inventory were expected to score high on the Independence measure and low on the Nurturance task; Ss who scored high on Femininity on the inventory were expected to score high on the Nurturance task and low on the independence task. Androgynous Ss were expected to score high on both the Nurturance and Independence tasks.

The results were fascinating and perhaps somewhat frightening as well. Bem found that for the male Ss, her hypotheses held true: that Masculine Men were independent and not nurturing, and that Feminine Men were nurturing and

not very independent. Androgynous Males were both independent and nurturing. As for her female Ss, the Androgynous Females were both independent and nurturing while the Masculine Females were independent and not nurturing, as predicted. It was the behavior of the Feminine Females that surprised her: not only were they not independent, but they were also not nurturing. In a word, one might say that "they didn't do anything" in these experimental conditions.

The implications of Bem's findings are fascinating in that androgynous persons (both male and female) seem to have a larger repertoire of behavior — as well as more of an ability to select appropriate behaviors from their repertoires and use them as situations demand than do persons (both male and female) who are not androgynous. This is a beautiful validation of the ideals and principles of the Liberation Movement. The implications are frightening in that females who identify themselves as stereotypically feminine either lack the behavioral repertoires or are unable to express behaviors from them, regardless of the situational demands being placed on them. Is this due to learned inhibitions associated with conformity to the "helplessness" and dependence which women are supposed to act out? Are feminine females inert when male direction and approval are not accessible?

Many empirical questions arise from this research. What is the proportion of androgynous to non-androgynous person within the feminist/Lesbian communities compared with the general population? Are Lesbians who identify themselves as feminine as passive as heterosexual females who identify themselves as such? Are masculine-identified Lesbians behaviorally equivalent to masculine men? In what ways do masculine women differ from androgynous women? Where do I come in? ▲

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# TOGETHER: BARS AND VIOLENCE?

by Linda G. Mace

On Sunday, May 12th, one of my favorite entertainers, Skie, was shot in the throat by a woman in the parking lot across the street from a well-known club on the San Fernando Valley gay circuit. When Marianne Mahoney, a sister entertainer and friend heard the shot and ran to Skie's assistance, the woman opened fire again and Marianne was shot through the chest. The woman and her friend escaped in their car and have not been seen or heard of since. It was said that a comment Skie made to her assailant's girlfriend in the bar was the cause of the shooting.

I always thought that bars were places where people went to have a few drinks, play pool, enjoy themselves with friends, or socialize in the local genre. Violence to me was a very infrequent occurrence in such an atmosphere, although the occasional incident was heard of. Being prejudiced, I would venture to say that violence is less likely to occur in gay bars than in straight ones, because the gay generation is of gentler orientation and tends to think that violence is not where it's at—although occasional rowdiness, a ruffled feather or two, or a small scuffle does take place once in a while.

I have questioned the relevance of violence in our world today and the motives behind it in our generation. I couldn't come up with an adequate answer.

Such an extreme irrational act of pure hatred between human beings, and especially women, astounds me. Perhaps you too will ask yourselves why.

Local reaction to this incident ranged from pure shock to the statement "It makes me sick to think there are people in this world that would do such a thing!" According to early

reports, both wounded women lie in the intensive care unit at Sierra Memorial Hospital—Skie with a bullet through her neck that passed between her vocal chords and jugular vein, taking a downward course, smashing her collar bone, and collapsing one lung, and Marianne with extensive internal hemorrhaging and two collapsed lungs.

Much of the tragedy lies in the fact that these two young women (Skie 24 and Marianne 26, in their prime), if they survive this trauma, will be left with scars both physically and emotionally for the rest of their lives. As they are both very versatile artists in the entertainment field, their careers may hang in the balance.

Most recent reports are that Skie and Marianne are in serious condition and the recuperation will be a long and hard one. All this costs money, and funds are being collected to aid in their medical expenses.

Now is the time for all good sisters to come to the aid of one another. Prove that sisterhood is not just another sweet-sounding word, but a reality!

All contributions will be appreciated.

Please send to:

Marianne-Skie Fund  
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P.O. Box 9232  
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And in Orange County:

Marianne-Skie Fund  
c/o The Proud Mary  
12692 Garden Grove Blvd.  
Garden Grove, CA

The *Tide Collective* wishes to remind readers that this is only one woman's opinion. We urge other women with other opinions or other information to write in to us too submit articles.

## THREE MARIAS FREED

### Lisbon, Portugal:

The American feminist movement is proud to announce that the three Portuguese authors Maria Barreno, Maria Da Costa, and Maria Horta, indicted more than a year ago for writing "a pornographic work," have been acquitted and released.

The allegedly "immoral" book, *New Portuguese Letters*, is based on the original autobiographical classic, *Portuguese Letters*, written by a nun who left the convent to join her soldier lover, only to finally be committed to a mental institution. *New Portuguese Letters* speaks of women's political and economic condition, of religion and the cloister, of loneliness, isolation, and the exploitation of women's sexuality by rape, imprisonment, and sadistic, illegal abortions.

The final May 7th court session in Portugal opened with a bedlam of international photographers and closed with the cheers of a woman-packed courtroom who heard the judge tell the defendants, "I hope you continue to write other works of art." This decision culminates a year-long international struggle on the part of feminists in dozens of foreign countries. Although the political atmosphere in Portugal is substantially less oppressive since the April military coup which deposed Marcello Caetano's fascist regime, the U.S. Coordinator of the New Portuguese Letters Association, Arlie Scott, says, "The

prosecutor intended to ask that the charges be dropped even before the recent coup." Ms. Scott cited "agitation from foreign and domestic women's groups and the fact that Portugal had too many other problems" as reasons why the previous government wanted to drop the troublesome and internationally embarrassing case.

The defense of the Three Marias gave rise to numerous demonstrations in Western European capitals and major cities in America, and pressures from these demonstrations, largely organized in this country through the National Organization for Women, succeeded in having their trial postponed a half dozen times. "Had no one heard of their situation, the Marias probably would have been convicted last year," said Scott. "I see this case as the first political victory of the international feminist movement."

Writing from Lisbon last fall, Maria Barreno told American organizers, "In the beginning we had bad days, we felt alone and in danger. But since we have been supported by all of you we feel more strong, we have hope. Most important, we feel that our book, our fight, has a sense. I mean, I am very sure of the justice of the feminist cause, but feminism cannot be an individual fight. Our lawyers are collecting all the documents

*Continued on Page 27*

# Violence , S.L.A. and The Lesbian Movement

by Rita A. Goldberger

Two Lesbians died on Friday, May 17, in the Los Angeles shoot-out between five hundred law enforcement officers and six members of the "Symbionese Liberation Army." Patricia Soltysik ("Mizmoon") and Camilla Hall were two of five women whose charred bodies were found in the burnt-out ruins of a house stormed by police. Beyond the horror of their deaths, other facts are coming to light that are even more horrifying. These women died for an organization which, rather than being organized for revolution, may have been planned and organized by the police for the purpose of discrediting radicals around the country, and to give the police an excuse to crack down on radical organizations.

There is strong evidence that Donald David DeFreeze, supposedly "General Field Marshall Cinque" for the SLA, was the police plant in the group. A Southern California private investigating committee, calling itself the Citizens Research and Investigating Committee, claims that DeFreeze was an informer for the Los Angeles Police Department from 1967 to 1969, when he was dropped by the LAPD because of his mental instability. (See the San Francisco Chronicle, May 11, 1974, p. 1.) During those years, he was accused many times of crimes, most of which included possession of weapons, yet his cases were always dropped. Lake Headly, investigator for the group, claims that Sergeant R.G. Farwell of the LAPD confirmed DeFreeze's background as an informant. Farwell has now been ordered by his supervisors not to discuss the matter. Louis Tackwood, who quit his long-time position as police informant two years ago to expose the inner workings of police agents, confirmed that DeFreeze worked for the Intelligence Unit. The committee also questioned the ease with which DeFreeze managed to escape from Soledad prison, a top-security prison, on May 3, 1973, just in time to organize the SLA.

Such evidence concerning DeFreeze, apparently the founder and leader of the SLA, clearly points out the possibility that the SLA was organized by and for the police through DeFreeze. No one has benefited more from the SLA than the police and other right-wing groups who now have an excuse to come down on every activist group in the country for "fear" that they might also be "bomb-throwing radicals." And many of the people that activists are trying to reach are turning away from political activists with the belief that they are all blood-hungry, irrational, and violent. (DeFreeze, by the way, was also killed in the siege. Could this be a warning to all would-be police agents that they, too, are expendable, particularly if the police don't want such agents to live to expose the truth?)

The FBI has used this tactic of police agents many times before. Several people in New York were charged by police for conspiring to blow up the subway and several buildings. At the trial, the key government witness was a man who confessed he had been a police agent. *He* had been the one who proposed

the bombings; *he* had been the one who drew up the plans; *he* provided the dynamite, *he* led the attack, *he* made sure the police were waiting when they went to carry out the bombings, and *he* testified in court against the dirty nasty radicals who would think of such a thing.

A similar incident happened in Seattle, Washington (see the NY Times, May 31, 1972, p. 21). David Sannes charged that the FBI and the U.S. Attorney for western Washington had been involved in a plot to encourage radicals to engage in bombings.

Another example: in 1971, the Chicano community of Los Angeles organized a massive, peaceful anti-war demonstration, the Chicano Moratorium, which turned into a riot. Two years later, a police agent whose conscience got the better of him testified that he and other paid provocateurs had thrown the first stones, the first punches, and encouraged others to do so, too, until the demonstration developed into a riot. The toll: countless casualties among the Chicano community, and an excuse for the police to put a three-day curfew in East Los Angeles, a primarily Mexican community. The political upsurge of Mexicans was thus quelled by police who could claim they were only doing it to "keep order" — an order they had arranged to be, and paid to be, disturbed.

The gay community is not immune to such infiltration by the police. Not as much energy has been put into our movement yet because we are small, but inklings of such tactics are coming out just in time for the fifth anniversary of Christopher Street, the gay riot at the Stonewall Bar in New York, June 1969. This anniversary is usually marked by nationwide gay protests against oppression. So far these protests have been peaceful, but this year a group is circulating posters about "Days of Gay Rage," with the picture of a burning police car on it. The picture might just refer to the three-day battle with cops at Stonewall. But it might also be used to call for violence at our peaceful demonstrations. Such violence would not only be useless, but counter-productive. The first Christopher Street riot, like the Watts riot, occurred as a spontaneous upsurge against police brutality, and can be marked with pride. It served to spark the gay liberation movement as we know it today. But that riot, like all riots, was eventually quelled by the police, and gay people realized the need for a community-based political struggle. If Christopher Street demonstrations are disrupted this year by violence, police will have an excuse to either call off the demonstrations in advance by revoking parade permits because of the "threat of violence," or they will be able to attack the demonstrations as they take place to "quell the violence." Such attacks are always harmful to political movements (witness the masses of people who quit the Communist Party during the McCarthy scare), but our movement is particularly vulnerable because it is so young and does not yet have support from most members of the gay community, who are either afraid of being exposed, or misled by the press as to what the gay movement stands for. Gay people watching and

participating in the demonstrations for the first time, will either feel a sense of pride and newfound power at the sight of so many gay people marching to demand gay rights, or they will become terrified by police attacks, dropping out again, or repulsed by the "senseless violence." It is up to us to decide which will happen.

What can we do; I do not recommend developing a strong case of "pig-paranoia," the suspecting of everyone to be a police agent. Nor can we even assume that every person who advocates the kind of tactics that police want us to use, is a police agent. Many are very sincere in their political beliefs. What we need to do, instead of measuring what is said by whether or not the speaker could be a cop, is to consider the consequences of every new proposal for action. Will it encourage new people to become involved in the movement, or is it based on the defeatist, elitist theory that an "educated, conscious few" must go out and "make a revolution for the unwilling or apathetic millions"? Will the action cause members of our community to identify more closely with the Lesbian and gay movements, or will they be turned off, embarrassed, or repelled by our actions? And is the action one that someone could easily justify, or would it give the police an excuse to suppress the movement?

The Lesbian and gay movements are young, and they are the most important movements today, inasmuch as they challenge the very nature and structure of power and human relationships. We must not allow our movements to be misled by police agents, or persons doing the same things as police agents would do. Useless violence has claimed the lives of five sisters. We must learn from their mistakes, and build our movements, not play into the hands of those who control America today and would stop us at all costs, including our own lives. ▲

## CHRISTOPHER STREET (CHRISTINE?)

by Rita A. Goldberger

Christopher Street Day, the commemoration of the riots at the Stonewall Bar in New York in 1969, has long been male-dominated. Women around the country have often boycotted Christopher Street events because of the sexism and inability of women to participate in planning.

Nevertheless, Lesbians from several Los Angeles area community groups met with the all-male Christopher Street Steering Committee and later met among ourselves. We decided that Lesbians should in some way participate in Christopher Street, because not to do so would be to deny our existence to the world and to all our gay sisters out there who are looking for some kind of sign. Secondly, it was too late for us to go off and organize our own demonstration, since a parade permit takes too long to get. Thirdly, not every woman would support women splitting off from the men, and we did not wish to divide the Lesbian community. Arriving at a

compromise for the event this June, women will march separately at the beginning of the parade to start it off with a serious approach to the gay movement. Our demands will be a call for our right to "our jobs, our children, our homes, our freedom." We are encouraging our men who are dissatisfied by the flippant approach of those on the steering committee to organize their brothers into a demonstration.

The march itself will be on Sunday, June 30, at 3 p.m., starting at Argyle and Hollywood Blvd., and ending with a rally at De Longpre Park. There will be speakers and an open mike where everyone who wants to speak will be able to get up and do so for a few minutes. ▲

## CONFERENCE BUST



Photo by CLAIRE KRULIKOWSKI

by Betty M. Whitaker

Los Angeles City College held their so-called "Gay Conference" Saturday, May 11, unfortunately for those who attended and fortunately for those who left early (prior to its start) or never came at all. It was unrepresentative of the gay community! In numbers alone, 19 women attended the Feminist Lesbian discussion workshop. Hardly a fair number of "out" lesbians! Where was everybody? Where was anybody? Since this was my first gay conference, I was, to say the least, shattered! My expectations might of course have been too high, but then the workshop brought me down to reality. It turned out to be a light discussion group barely touching the topic of feminist lesbianism, but rather fruitfully dealt with personal interpretations of life styles (butch and femme syndromes) and "coming-out" stories. However, through it all, very little if any political thinking or philosophy "came out." Hopefully, the next gay conference will have more community support, because without the needs of the individuals within the community being represented, the movement becomes self-defeating, and thus no gains are realized in the personal freedoms we are all striving for.

"I feel terrible, on the other hand I also feel proud. Even if Cinque turns out to have been an agent and they try to discredit these women as a result of him by saying he's running the show--bullshit he's running the show! I think they tried to alert us to the way this country is set up. They did what they did because they were desperate. Taking up a gun where you can see the results right away is an immediate end. What you and I are doing — I don't know, do you? I see the movement growing, I see people doing incredible things, but it's not the same kind of "you can get your hands on it right away." I don't agree with their tactic, because I know that in ways we will be held responsible; that the government, the illegal government, the corrupt government will try to discredit women everywhere . . ."

—Rita Mae Brown (May 18, 1974)



by Jeanne Cordova

In 1970 Camilla Hall moved from Minnesota to Berkeley, Calif. where she met and lived with Patricia Soltysik and called her lover, "Mizmoon." On Friday, May 17th, 1974 the lover soldiers died together in Los Angeles. The night before they died, members of the national lesbian feminist community gathered in L.A. to talk about the development of lesbian politics. Three hours before they died, Gay Awareness Week at UCLA closed with a panel on "Lesbianism in the Feminist Movement." The night after they died 300 lesbian feminists gathered to dance and hear poet Rita Mae Brown repeat, "an army of lovers shall not fail." Mizmoon and Camilla were not at any of these events.

Being a part of the women's or lesbian community was being a part of tragedy last week. And still an almost paralyzing sense of peril, pride and profound grief remains trapped inside at the memory of the charred bodies of four sisters. Nancy Ling Perry and Angella Atwood were once radical feminists, Camilla Hall and Patricia (Mizmoon) Soltysik were once radical lesbian feminists. All were also once members of the Symbionese Liberation Army.

Not condoning the tactics which shattered their lives and in many ways the credibility of the left, I cannot disaffirm my sisterhood with them.

What angers me most about the overground media's coverage of them is the way we have been led to believe these people were mad freaks, brainwashed into some inexplicable suicidal self-glorification. One does not have to be a member of the left, one does not have to even know the meaning of capitalism, one has only to be alive in our society to know the meaning of alienation, and despair. Every woman, man and child who has walked close to the edge of personal tragedy or hopelessness has felt anger, rage and despair in believing, if only for a moment, "there is no other way out." How dare the press, the Hearsts, not know our dreams are real! How dare the nixonian gestapo (F.B.I.) proclaim their violence more holy than ours! How dare they use the name of god and MY country to justify their ignorance and their murder.

The disastrous part about being a woman in war is, after the shooting—we sometimes don't have the stomach to go on. Perhaps we won't make very good killers (soldiers) after all.

## OUR DREAMS ARE REAL

by Jeanne Cordova

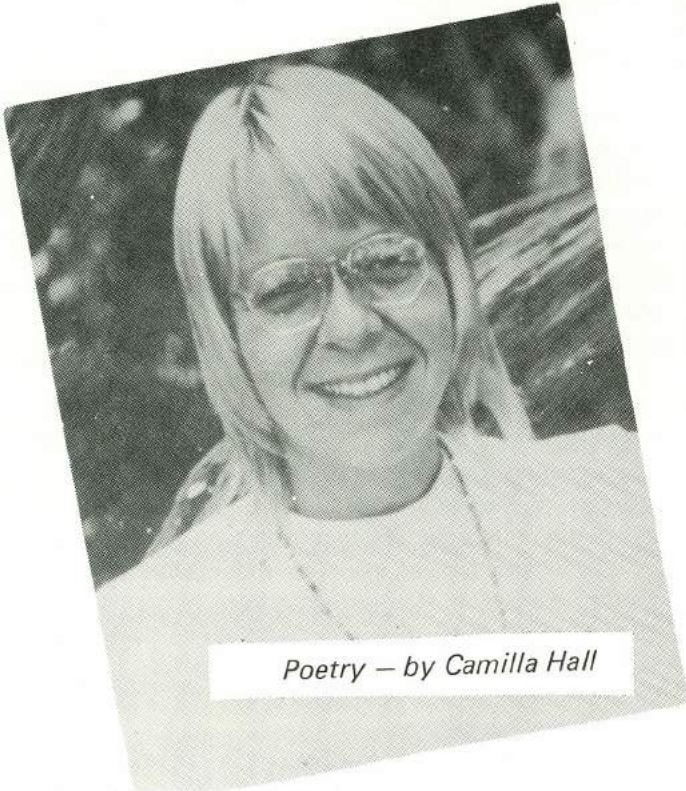
*waiting, laying, praying still  
for the pain to novocaine  
my guts whats blood for you  
the 17th  
twenty millionth time we  
spoke about revolt  
at UCLA the day  
the very day and hour  
the sundown showers of blood and flesh burnt through  
the smog of only fifteen miles,  
Watts to Westwood; visibility zero  
on the 6 o'clock shock  
news abusing my soul.*

*mizmoon,  
my moon, dyke soon, soul strewn  
the moon  
they said was also red  
on Janss Steps  
(friday, April 13, 1973  
National Lesbian Conference)  
1500 in the halls and walls  
ringing, singing  
the Family of Woman has begun  
sung in your car  
I hear  
you were late to the dance  
because you couldn't make up  
your mind or find  
us . . .  
there were so many ways to go.*

*i just want to know why Camilla  
couldn't come  
and get some dyke-right, cola  
on her brain  
in the same  
straining, waning car-o- VANS  
"Berkeley to UCLA or BUSYED . . .  
her dream.*

*maybe she knew she said,  
"It's my turn soon . . .  
I know too  
in the Hera-after's softer laughter  
in my torn sleep  
I hear her playing  
with the moon.*

# In Lesbian Love



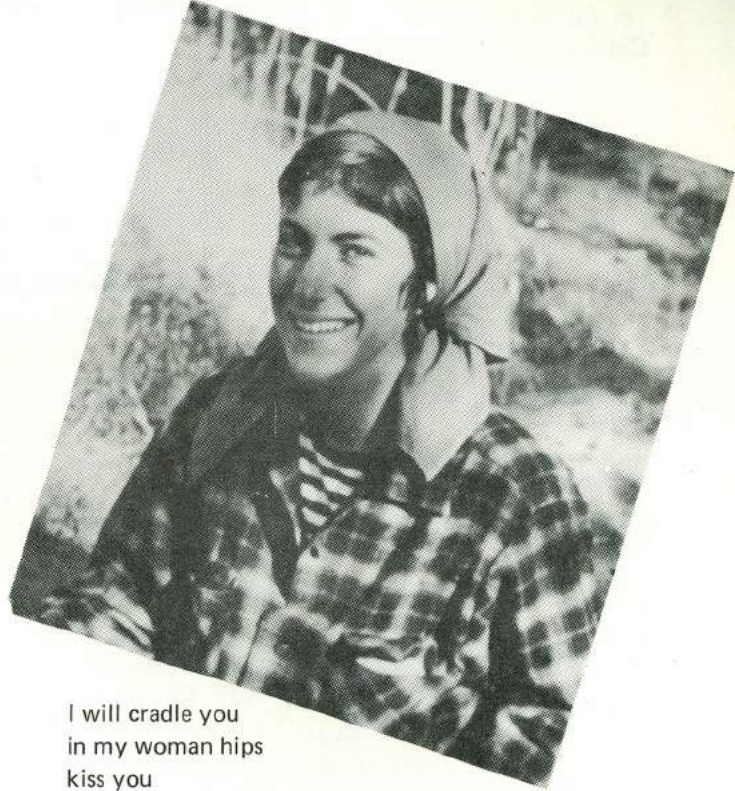
Poetry — by Camilla Hall

It's my turn soon,  
I feel it coming  
rumbling and  
stumbling  
but on its way at last!

Others have gone  
(especially you)  
and I won't be left  
again.

Hurrah!  
it's my turn soon —  
Can you feel me coming?

Strong and warm  
beside my body  
tender and gentle  
next to my soul.



I will cradle you  
in my woman hips  
kiss you  
with my woman lips,  
fold you to my heart and sing:  
Sister woman,  
you are joy to me.

*Surely* out of two hundred  
million people there must be  
one . . . two . . . or even *three*  
who could love me . . .  
where can they be?

*One* will do at the moment,  
but I know *my* thirst —  
I'll need MANY MANY MORE  
before I'm through!  
if old souls meet a-new  
coming through the cry,  
who's to say we shouldn't try?

We are enraged by the loss of our S.L.A. sisters,  
Camilla \* Mizmoon \* Nancy \* Angela

We understand — as we ourselves experience — the pain,  
frustration, alienation and anger they lived with and died  
from.

We feel their pride and we share their goals and ideals for a  
freer world for women.

Although we question the validity of their tactics, as  
lesbians and as feminists, we affirm our sisterhood with them.

The Tide Collective

# CROSSCURRENTS

## CHICAGO, ILLINOIS

### Management Workshops

"The Emerging Woman in Management," a confidence and skills building workshop exclusively for women, has been scheduled in several major cities during the next two months. Austin, Texas; Minneapolis/St. Paul; and Washington, D.C., will be participating. Problem solving, decision making, fears of managing and related problems men have working with and for women, leadership, and other topics will be covered.

More data is available from:  
Response and Associates  
P.O. Box 333  
Chicago, Hts., Ill. 60411  
(312) 758-4600

## SEATTLE, WASHINGTON

### Lesbian Clinic

Seattle is opening a Lesbian Free Clinic, run by 10 women. Most of them have worked in one of the Women's Clinics in Seattle. Their main emphasis will be good, sensitive gynecological care for Lesbians. With growth they hope to make accomplishments in general medicine, training more Lesbians to work as paramedics, rap groups on sexuality, and other concerns. Clinics will be held as often as is necessary and possible. Any correspondence can be sent to:

Lesbian Free Clinic  
c/o Fremont Women's Clinic  
6817 Greenwood Ave. N.  
Seattle, Wash. 98103

## GROVER CITY, CALIFORNIA

### Open House

In celebration of the grand opening of Emma's Place, a women's retreat in Grover City, California, a special all-day/all-night open house has been scheduled there. L.A. women are welcomed to relax and be with other women Saturday, June 21. The day is free. If you plan to come, bring food (cooking facilities available), drink, and sleeping bags.

Facilities for children are not yet available. There's a kennel nearby to board your pets. Absolutely no drugs allowed. Stables, mountain lakes, and ocean are nearby in addition to our own acre of land. Please call (213) 821-4542 so they'll know to count on you.

## PHILADELPHIA, PENNSYLVANIA

### Gay Nurses Plan Exhibit at ANA Convention

A new special interest group in nursing expects to exhibit and to present a program at the ANA Convention in June. The group is the Gay Nurses' Alliance, which "came out" during the Pennsylvania Nurses' Association convention held in Pittsburgh last October.

The program being planned for the San Francisco convention is a symposium on the special health problems of gay people. GNA founders plan also to seek recognition from the ANA as a special interest group and representation on the ANA Task Force for Affirmative Action. They will propose the addition of "without regard for sexual preference" to Art. I, Sec. 2 of the ANA Bylaws and will present resolutions aimed at ending discrimination and improving services to the gay community.

G. David Waldron and E. Carolyn Innes, co-founders, say, "The liberation of human potential is an integral part of nursing's practice." They see the need for the GNA as an organization to provide a forum for gay nurses to raise the consciousness of all nurses to the problems of gay peers and patients, to provide information and literature to members of the health professions, and to provide a speakers bureau.

The alliance is a national organization, with active caucuses already formed in Massachusetts, New York, California and Illinois and others forming. Membership is open to all registered nurses, practical nurses, student nurses, and friends.

## JUNEAU, ALASKA

### Aid for Resource Center

A Women's Resource Center has recently been opened in Juneau, Alaska. Some of the activities offered are C-R groups, a coffee house, art workshops, a monthly newsletter, and quilting projects.

Being so far away from other women's organizations brings discouragement, and they are often in need of help and support. They would like resumes of programs various groups are offering, lists of books, pamphlets, or materials from those owning or working with a bookstore, printing press, etc. Of just drop a line to say hello and add some support to the center. Address all correspondence to:

Sonya Schmidt  
570 Seatter St. No. 3  
Juneau, Alaska 99801

## CORTLAND, NEW YORK

### ACLU to Represent Gay Students

(CPS)—The American Civil Liberties Union (ACLU) has agreed to represent the Cortland College Gay Services of Cortland, New York, in action against the college president, Richard Jones, who last week prohibited the Gay Services from meeting on campus.

The Cortland Student Senate requested Jones' resignation last week. The Gay Services became an officially recognized campus organization with the approval of the Student Senate three weeks ago.

In a statement to the student newspaper, *The Press*, Jones said he banned Gay Services from using campus facilities because "The feature of the gay movement for which it is best known and in terms of which it is usually associated in the

public eye is its endorsement and/or practice of homosexuality, certain types of which are illegal under the laws of New York. To support this organization with state resources is inconsiderable."

What Jones referred to as illegal is defined in Article 130, Section 130.38 of the New York Penal Code, a law prohibiting "consensual sodomy," which means "sexual contact between persons not married to each other consisting of contact between the penis and anus, mouth and penis, and mouth and vulva."

The Faculty Senate of Cortland passed a resolution asking Jones to reverse his decision on the matter. Gay Services also has the support of the campus Women's Rights Organization and several members of the college administration.

The stated purpose of Gay Services is to increase knowledge and understanding of homosexuality and gay liberation at Cortland College, and its constitution states that "Membership shall be open to all students, faculty and staff at Cortland, regardless of sex or sexual orientation."

## LOS ANGELES, CALIFORNIA

### N.O.W. Workshop Scheduled

The San Fernando Valley Chapter of N.O.W. will sponsor a 1-day workshop/seminar entitled 'How To Get It Together To Get What You Want: Overcoming Powerlessness; Innovations in Organizing for Direct Community Action' on Saturday, June 8, 1974, from 9:00 a.m. to 5:00 p.m. at the Women's Building, 743 So. Grandview, L.A.

Shirley Zimmerman, political scientist, Palo Alto N.O.W. member, and professional community organizer (with victories against Cook County, Ill.; the City of Chicago; and the Palo Alto school system) will conduct the workshop covering the psychology and politics of power and the development of decision-making skills on how, when, and under what circumstances to take direct action.

The cost of the seminar is \$10.00 for those pre-registering, \$13.00 at the door. FREE child care will be provided for those pre-registering. Contact Linda Cole Magazine, 990-1946, for registration form and further information.

## BRIGHTON, MASSACHUSETTS

### Calling All Songs!

Several Brighton, Massachusetts, women have organized a project to produce a women's songbook. They hope to incorporate both traditional songs by and about women and contemporary songs written with a positive women's consciousness. They have several reasons for wanting the book to happen. Most importantly, they are all involved in performing women's music, both individually and as members of New Harmony Sisterhood, a feminist string band. They want to see a comprehensive feminist music collection, which will become part of a master's program in feminist studies and may be published locally.

In addition to the songs themselves, the women plan to incorporate information dealing with the historical and

cultural contexts of which these songs are a part. They could use help from readers in finding more material. If anyone has material (either original or collected) that seems relevant to the project, they would appreciate knowing of it. Also, they are open to suggestions about specific musicians to contact. Please write:

Debra Silverstein, Marcia Deihl, Joyce Cheney  
20 Gerald Road  
Brighton, Mass. 02135

## LOS ANGELES, CALIFORNIA

### Help for Switchboard

The Los Angeles Women's Switchboard knows from bitter experience that women's organizations which depend on volunteer labor never give efficient/reliable service and gradually fade away anyhow. They are all aware that up to this time women have been expected by the world to work 60 hours a week for free, and they feel it increasingly obvious that feminists must begin to create paid jobs for women. The Switchboard cannot and should not exist other than as paying work for feminists.

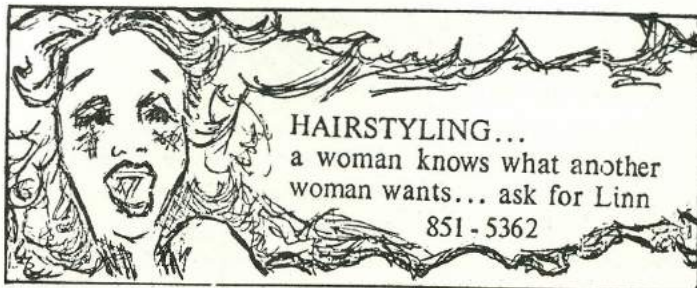
Their existence is dependent on groups subscribing both to their ideas and to the Switchboard itself. Sisters, if you want a Women's Switchboard in L.A. — contribute! Send checks to:

The Los Angeles Women's Switchboard  
743 South Grandview St.  
L.A., Calif 90057  
388-3491

## Sister To Sister

SISTERS INTO THOUGHT FOR FOOD — Sisters innerested in helping develop an analysis (understanding) of the relationship between women, pleasure, marijuana, lesbianism, prostitution, puritanism, work, repression and power, buzz sudi, 227-0574, or write 4609-1/4 Marmion Way, L.A. 90065.

WOMAN-ARTIST wants to draw and share work experiences with a sister who's into drawing and modeling. Regular drawing sessions most productive for me. Have worked in several areas: seeds, clay, glass, feathers, copper, teeth, cloth, turtle shell, turquoise, bone. Call Connie, 227-0574.



## NAME CHANGE

We are continuing to receive and print a wide diversity of letters regarding our recent name change. As we mentioned in FROM US last month, staff discussion on this topic continues and our six-month experimentation program with the name change ends with the July issue. Please share this decision with us by writing in your thoughts. We will be publishing our own evaluation of our decision next month.

## CONGRATULATIONS — M.C.C.

The TIDE collective wishes to extend warmest congratulations to the L.A. congregation of Metropolitan Community Church on the acquisition and opening of their new home. The Goddess bless you all!

After a fire in January of '73, in which their church was destroyed, M.C.C. has struggled to raise money for a new church. Opened April 28, '74, the new church is located at 1050 South Hill Street in downtown Los Angeles. Services are held every Sunday at 11 am.

## SLIGHT CHANGE IN PLANS

We are so pressed for space this month due to a very full issue that we'll be dropping 3 of our regular features: calendar guide and Where It's At. They'll be back next month.

Dear Radical Therapy Sisters:

We have begun to discuss the term 'collectivity' and what that means to all of us, in theory and in practice. We are continuing to evaluate ourselves, our interactions and our work on the *Tide* magazine, as a collective.

We have begun to question and confront the old male forms of power, competition, tendencies toward domination, bureaucracy. We are trying to deal with co-operation, reliability and accountability as individuals in a collective.

Our problems persist, but we would like to learn to function together in a non-alienating way. So, we are turning to you, therapists with a radical approach, for mediation.

We have talked about several things we would like to make happen:

how to form a collective with an internal working structure that will allow a place for everyone's abilities and level of commitment, one that will help all sisters *like* the work we do together, one that would prevent sisters from feeling ripped off, and that will generally feel good to every woman's needs.

how to deal with the on-going problems and periodic crises that we face as a collective in a competitive society.

how to make it possible for all of us to clarify our feelings about the work we do and the sisters we work with.

how to co-operatively discuss our different concepts of what we'd like *The Tide* magazine to be.

how to arrive at decisions fairly and democratically about the overall quality and direction of the magazine.

how to talk to, listen to and learn from one another.

We are realistically thinking in terms of learning how to function as a harmonious, working, Lesbian collective in

## SEVERAL CORRECTIONS!!

Graphic: We inadvertently slipped Pomona's very fine "Washerwoman" drawing, in the April issue, in a place where it was not displayed as effectively as it deserved to be. We hope recognizing our slip this time will enable us to be more careful next time.

Photos: "Lesbian Night at the Y" photos (April issue) were done by Anne Marie Dubel.

The photo accompanying the "Good Taste Productions" article (May issue) was incorrectly credited to Maria Karras. The photo was taken by Claire Krulikowski.

Covers: The March issue cover theme and photo were done by Sudi Trippet.

Jeanne Cordova designed the May issue cover, with layout by Tyler and photos by Maria Karras.

Omitted from Bridgett Wilson's letter (May issue) was the city of the Gay Center she is working with. Bridgett's in San Diego.

WBAI, the Pacifica radio station, whose tape transcription we used for the "Phyllis Chesler, A Maddened Woman" article (May issue), is located in New York, not Boston.

As you can see, we're working hard to make sure every sister gets her clearly deserved credit. Sisters, if we omit you or miscredit you, it's our mistake. Let us know! We are concentrating more on this area and we'll need your help. ▲

the spirit of sisterhood. We would like to do this in a conscious and systematic way, from day to day, from one issue of *The Tide* to the next.

We are looking for guidance in helping us see and resolve some of our basic problems and find alternative methods of relating and working with one another.

In Sisterhood,  
The Tide Collective.

## WHAT WE NEED Contract from the Tide Collective

1. — A working collective with a group definition, able to make decisions.
  2. — A collective that will be more politically productive emotionally supportive structurally efficient.
  3. — A collective in the process of creating a working atmosphere, conducive to every sister finding a place to express her abilities to state her needs to find her own power and grow within the Collective.
  4. — A collective that will work at equalizing the total power by learning to talk to, listen to and learn from one another by learning to value each others' ideas, skills, different styles (frames of reference, life styles, frames of reference) and levels of commitment, more or less equally.
- A collective that, through these means, comes to find the work of putting out THE LESBIAN TIDE magazine pleasurable.

Dear Collective:

I am a Lesbian Feminist Activist and a member of the Kansas City Women's Liberation Union. I am sending this article to you (see "Sensuality and Sexuality," this issue) with the hope that you will publish it. I am very interested in feedback on it as well as trying to reach a wide, varied readership.

Also, I would like to offer my appreciation for the strength, commitment, and endurance that it takes to put out a magazine such as The Lesbian Tide. Stay strong, sisters.

In love, struggle and sisterhood  
Sharon Anthony

Dear Sisters:

Enclosed is my check No. 381 in the amount of \$7.50 to cover one-year subscription to The Tide.

I understand your position on the change of name. It's a shame, in a way, but I think in the long run it's cool, especially if it does indeed reach more women this way. It's been so long since I was afraid to buy something that referred to Lesbianism that I had a hard time getting back to that place, but I did and I feel it might make it easier for some sisters who are still there and we do want to show them our way -- an alternative, don't we?

JOY!!!

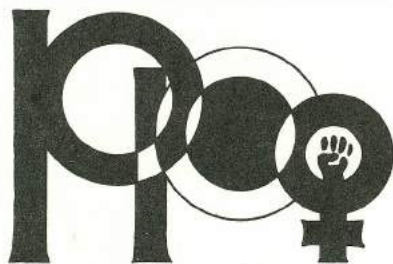
Estilita Grimaldo-Smith

Dear Tide,

I want to thank you for The Tide. I appreciate the improved quality, dropping the term "Lesbian," and including some articles of good taste lately that have not been as radical as usual. I also appreciate your not hiking the subscription fee, but asking for donations instead. Enclosed please find my donation. I agree with the sister whose letter to you is published on page 20 of the April issue, who would like to see something on gay elementary school teachers. Those of us who are professionals would like to read something for ourselves once in awhile.

These people who have better paying jobs might be able to give better support. Don't forget those sisters who are not out-front radical lesbian feminists or who are working publicly, because we contribute in a different way. This sister said she was politically liberal--I'm not even that--I'm conservative, yet happy to be a lesbian.

A Sister



## PERSEPHONE'S PLACE

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LAGUNA BEACH, CA. (714) 497-2033

The only FEMINIST BOOKSTORE  
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A PLACE TO GATHER, READ, DISCUSS  
BE SISTERS, BEGIN...

FEATURING CRAFTSWOMEN AND ARTISTS  
... closed Mondays...

LESBIAN

## WHAT'S IN A NAME

FAGGOT

GAY

DYKE

by Jeanne Cordova

I have submitted "What's In A Name?", originally published in the L.A. Free Press, to *The Tide* hoping my initial research will prompt more sisters to delve into our obscured HERitage and help us recapture our origins.

The etymology of the words "faggot" and "gay," belonging to the HIsTory of gay men, has not been omitted because I feel this knowledge helps us clarify and keep in perspective our own authenticity.

Obviously there are dozens of other words and contemporary expressions (lady, woman, broad, "my old lady," etc.) that have yet to be herstorized, demystified, glorified, or forever anathematized. We can no longer depend on malified (fr. Latin MAL-- male?--meaning BAD) dictionaries to tell us who we are. We must have our own. Here's a beginning...

The word LESBIAN comes to us as a British word derived from the Greek 600 B.C. Isle of Lesbos and "the reputed female homosexual band associated with Sappho of Lesbos." (Webster's Seventh New Collegiate Dictionary). Etymologically speaking, the word LESBIAN, rather than the word "gay," is the more correct term when speaking of women-identified women. (For extensive herstory on "Lesbian," see "Sappha of Lesbos," December and January issues.)

The word GAY, defined by the above source as "happily excited, merry, pleasures, also licentious," is a Middle English word derived from the Middle French term GAI (gai). It is defined in British dictionaries as "joyful, akin to merry, frivolous, showy, given to dissipated or vicious pleasure." GAI became popularized in the middle French burlesque theatre's description of effeminate, pretentious male character roles. Crossing the channel, English theatre began to use the word GAY to describe "saucy, prostituting or sexually promiscuous" characters. Since women were not at that time allowed on stage in either country, these mock feminine roles were always caricatured by men.

The Scottish tradition of the word GAI (guy) was more distinctly used to describe someone different, i.e. an astrologer, forester, or recluse. (E.g., "I say, he is a bit gai!") This tradition originally was not negative, but merely implied "different or queer from the norm."

Exactly when this term came into its slang usage to describe male homosexuals in America is not known. But the evolution is clear enough. It is interesting to note that the word GAY was not used to describe "homosexual" women until it found its way to the Americas.

Today the terms LESBIAN and SAPPHIC are still the tradition in Europe.

In the 1920's and 1930's the word GAY surfaced in the underground homosexual subculture as a term of identification among homosexual men. Expressions such as

"You're looking gay tonight," or "That's a gay tie you have there" were used to establish mutual identity in social situations. Finally, in the late 1960's, the term GAY was taken up by the Gay Liberation Movement in its attempt to affirm "a truly joyous alternative lifestyle" and throw off the sexually objectifying term "homosexual".

The word FAGGOT, also having both French and English derivation, has even more defamatory origins. Coming from the Italian word FOGOTTO, the French derivation is spelled FAGGOT (pronounced with a silent T) and refers to a small bundle of kindling wood or twigs used for fueling a larger fire (i.e. "a bundle of faggots"). Simultaneously, 15th and 16th century France was the hotbed of the Inquisition, the Roman Catholic tribunal which tried and executed hundreds of thousands for "heresy". Most executions were by burning at the stake, and the great majority of Inquisition victims were the sexually "deviant" (male homosexuals) and witches (often a guise for lesbianism). For the most part, small bundles of faggots were used to start the flames. Because the ingominy of depraved womanhood was more heinous than male homosexuality, it became common practice to save a number of convicted male homosexuals until the Inquisitors found a "witch", and then wrap the males around the convicted female and use them as faggots to start the flames. Hence, the term "faggot" was applied to homosexual men.

Speaking of the popularity of male homosexuality, in Spartan culture Helen Diner (*Mothers and Amazons*) refers to the English tradition saying, "Spartan children elected a twenty year old leader who had punitive authority over them, somewhat like the fagging system in the English college." Contemporary American dictionaries define the noun FAG as (1) toil, drudgery and (2) an English public school boy who acts as a servant or does menial tasks for older boys. The expression "he's fagging" or "he's a fag" once specifically referred to such younger boys who serviced their elders in all ways (including the sexual) and now more generally refers to any male having a sexual relationship with another. Additionally, the English tradition of the word FAGGOT carries connotations of oral and anal sexuality.

While perhaps the majority of gay liberationists use the word GAY "because they believe being homosexual is unique, happy, and full," a group of feminist gay men in New York write, in "The Effeminate Manifesto":

We refuse to call ourselves "gay." "Gay" is what straight men would have us believe we are: happy, frivolous, weak, irresponsible. "Gay" has no relevance to the oppression we have experienced. We choose the strong word "faggot" to define ourselves. We affirm "faggot" because in its use we affirm our history and proudly claim our martyrs. We affirm "faggot" because it embodies our choice to be un-masculine and we affirm our effeminateness (while not imitative of women) as a threat to male supremacy itself.

Unfortunately, the etymology of the word DYKE remains clouded. Nowhere in dictionaries which laboriously define DIKE (spelled alternately in Dutch, DYKE as "a barrier of stones designed to prevent lowland inundation by waters", "ditch" (English), TICH (German), pond, dike, etc., have I found any plausible connection between those meanings of the word and its contemporary American slang usage, "a female homosexual who plays the male role, especially a large masculine looking woman." Speculating that the term DYKE perhaps was once part of a larger

word, conversations with older lesbians revealed the folklore belief that the root word of DYKE was once HERMAPHRODITE. According to Greek mythology, Hermes, the god of roads, commerce, invention, eloquence, and cunning, once on an escapade accosted Aphrodite (goddess of love and beauty) and became joined in one body with her. Today the word hermaphrodite is defined as (1) an animal or plant having both male and female reproductive organs, (2) homosexual and (3) possessing both male and female principles, androgynous."

In pre-liberation lesbian subculture, the terms BUTCH and DYKE were both used to define women who adopted masculine roles. Though sometimes used synonymously, colloquial speech often delineated the BUTCH as a woman who prefers to play the male role and a DYKE as one who thinks of herself as male, to the extent of binding her breasts and/or wearing a dildo. While the former was much more numerically common, the word DYKE has come to be used as an ultimate threat hurled at women who say "NO" to men.

The contemporary redefinition of a DYKE as "a strong, independent, aggressive, self-defined woman" recaptures much of the original double-principled (androgynous) meaning of the word "hermaphrodite". DYKE is a term proudly used by lesbian and radical feminists today.

Collective note: Sisters who have done herstorical research (folklore, stories, etc.) are urged to share with us!

The statement (herein) by the Tide Collective regarding the SLA women does not reflect the feeling of *all* members of the Collective. It is indicative only of the opinion of a majority.

There are some of us in the Collective who do not recognize these SLA women as our sisters, and we deplore what they have done.

Those who turn to us in good will and love, we proudly welcome as sisters or brothers, but those who would rob us of our goals or our rights or our lives can only be numbered among our oppressors.

We who advocate realistic, productive, and humane routes toward "revolution," and who have developed a pacifist consciousness, are unable to support recourse to murder, robbery, or kidnapping as a means to any end.

These few of us wish to record our dissent with *The Tide's* editorial position and to affirm our commitment to nonviolence. We believe that our principles apply as well to destructive (and self-destructive) Lesbians as to The Man and his pigs.

—Jan Rice, Peggy Kimball, Tyler



## Jeanne Cordova: FEMINIST LESBIAN

In my last four years after Feminism, I have chosen to remain an activist in the lesbian, as opposed to gay, women's, left, and/or Trotskyist movements, because my emotional identification prescribes that the lesbian movement is the most honest place for me to work. And my politics, while recognizing our dialectical relationship with world oppressed minorities, dictate there can be no better world for me than one in which I and my sisters can live in total openness. While I believe and hope for a socialist revolution in my lifetime, and I agree with Sally and Lani, that struggle is imminent, I believe whoever is in "the vanguard" of that revolution when it comes must know they are creating a world for lesbians as well as others. The only way they will know this is if a strong and independent lesbian movement is around to kick their ass — if it's not moving in the right direction already. In that sense, I am a lesbian separatist.

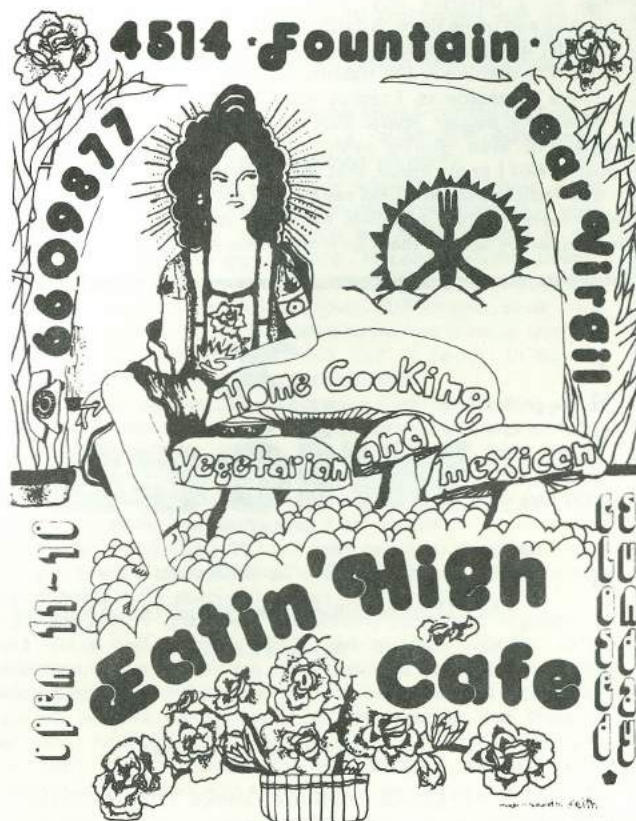
Knowing that male values, since the beginning of written history, have artificially separated art and culture from economics and politics, dubbing the former "a female invention" and the latter "the prime male contribution" to so-called civilization, I recognize no dichotomy between culture and politics. Validating the so-called cultural/political split is male-conditioned thinking. I have to disagree with Sally. Not all "thinking" is good. Western society's "thinking" is rooted in Aristotelian logic, linear logic, male thinking, either-or, male or female. Black-out!

JUNE 1974

Winning reforms is a step toward revolution.

Having come out gay four years before feminism, for years I identified as homosexual, then gay, then gay and lesbian, then lesbian but also gay and now, finally, as lesbian. It took me a long time to understand that in a society where women and men have become fundamentally different, lesbian women and gay men are also just that different.

The word gay comes from the french word GAI which became popular in France in middle French burlesque theater as the word *GAI* was used to describe mock feminine (swish?) roles. Because women were not allowed on stage, all the mocking and burlesque was done by men. Later the term came to be applied to any and all men who appeared feminine. The word was never meant or used to describe lesbian women. European tradition, closer to Greek, still uses the words sapphic and lesbian to refer to women who love women. Sexist society lumped gay men and lesbian women together as "homosexuals" because they never took their "research" out of our bedrooms. Now even the most blatant heterosexist researcher writes the culture and practices of lesbian women and gay men are strikingly different! The difference is lesbians are women and gay men are men.



## WE'RE NOT A MISCARRIAGE

I see the Women's Movement as the mother of the lesbian movement. Recently, we on *The Tide* were talking about defining ourselves as a lesbian feminist or feminist lesbian publication. But the lavender daughter has come of age! We, in our dyke-rite, have begun to take on the challenges our mother fears. We mean to tell the world we were not a miscarriage.

In my opinion the Second Wave of Feminism has theoretically crested out . . . and in its demise or perhaps temporary dormancy — we are now in a period of practical consolidation.

As I see it, conditions which brought this about were:

a. January 1972, the end of the Viet Nam War and consequent end of the biggest radicalizing force of the last two decades, the anti-war movement. However, much of it ran in principle anti-theoretical to feminist values, many among us are left overs and into feminism.

b. The February 1972 Supreme Court pre-abortion decision which victoriously, but thoroughly knocked the wind out of one of the two largest overground issues in the women's movement.

c. The passage of the E.R.A. — which abruptly put to sleep the other civil rights visible sections of our movement.

d. Last and most important — the sudden reactionary shift in this country's atmosphere brought about by inflation, tight money and return to survival, as opposed to quality and equality, life issues.

All of us have spoken about realism. We are living in a very survival-oriented time, we can't fantasize our way into the revolution. As always in social movements, the most liberal, or easiest-to-stomach, issues like equal pay for equal work, fair employment, abortion, civil rights in marriage and property, etc., have met with the most success. And the more deeply radical issues of class conflict, redistribution of the wealth, lesbianism, and psychic genocide remain. In my opinion, class and lesbianism will emerge as forefront issues in the Third Wave. Like Sally, I think, in this country's future, race will continue as a primarily class issue, simply because liberal waves in the ethnic minorities movement have done much to "liberate" some upwardly mobile blacks and chicanos into mind-fuck middle class homogeneous closets. The real issue here we now see is class.

## Barbara McLean: ANYTHING TO FURTHER WOMEN

There are a lot of women in the movement now who are doing things in a different way. They are taking on the establishment industries and using them to further women.

What I'm trying to do by going in in the midst of the enemy is make a crack. I'm fighting it. I'm fighting on behalf of women.

There are moments, I realize now, that I may give off an impression of being the biggest liberal that ever lived, because of some of the people I'm seen dealing with in the establishment entertainment industry. But I know inside, that for the first time, I'm really radical.

The radical part is, I'll do anything — anything — to further women. That means making openings for them to knocking down walls of discrimination against them to making money which I can then give to

the women's movement. I'll try to go as high and as far as I can to gain as much influence, power, prestige and money as I can and then use all that for women.

I've always loved women and the only difference is how I relate to that. At first it was to go to bed with them. Then it was to agree politically with them. I realize that I really haven't changed my whole opinion since the very beginning, which is that the only thing that mattered to me was women. Now, it's to just do something, just *do something*. I no longer have what I even begin to think of as an analysis. I don't have time. I don't even care because a year from now, I'll change my mind, like I've changed my mind for the past four years.

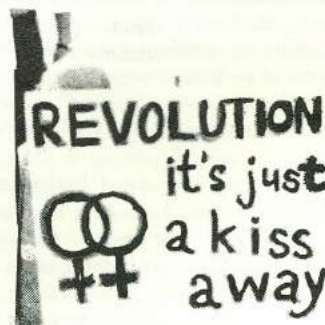
I feel like going down a list of things that Sally mentioned — blood in the streets, get your own thing together, drop out, seize power from the system, alternative institutions. If I could do each of these things six times each day, I would be happy.

What I am doing now is working for the biggest power structure (Lockheed - editors) I can find, so that when I help destroy something, I help destroy something big. In the meantime, they give me lots of money, so I can pour it into the women's movement.

I don't know if that's liberal or radical. All I know is that I need to do that and I will stay there and drain them. I feel like a mother, who will do anything to feed her children. That's a very matriarchal feeling, I realize.

I believe in blood in the streets, if it's men's blood. I believe in dropping out, as long as it's to get your shit together to go out and do stuff. I believe in seizing power within the system, I believe in seizing it without the system, alongside the system, on top of the system, as long as we seize it. I believe in building alternative institutions because I intend to use those alternative institutions to get that power. I intend to use the alternative institutions to create a wedge that goes in and cuts them and separates them. I want them to begin fighting with each other. I want to give them a reason to fight with each other. I want to give them fear long enough to capture their attention, so that another sister can run around back and club them. Anything that I can possibly do, I'll do.

A Kiss  
does not  
a  
revolution  
make . . .



but it  
ain't a  
bad way  
to  
start

This is going away from the place I used to be at - where I sat and thought whether I was a lesbian feminist, a feminist lesbian or whether I was a separatist or a lesbian separatist or a dyke, how much to get into socialism and is it really marxism. I already argued that out because, in the beginning, I was involved with sisters who were involved. There's no question in my mind that socialism is better than capitalism. I don't think it's perfect. I've never seen a practical application of it. It sounds good on paper. I'm tired of paper.

Socialism comes out of a male left. I might have said that yesterday in rhetoric. Today, I say it with practical experience. Some sisters have been kicked out of the left for being a lesbian. The point is I still see that same power trip. It somehow doesn't matter to me how well the people in China are doing under socialism, because I'm not in China and China is altogether different.

I'm no longer willing to sit down and discuss for hours. Every hour I spend discussing is taken away from building women into positions of power. That's what I'm interested in now.

I'm just as full of hate and anger as I ever was, but I'm not expressing it in "anti-this" and "anti-that" anymore. Now it's all building. All I want to do is build.

I don't quite understand what Sally means by cultural feminist. I think I'm a cultural feminist in what I do and a political feminist because of why I do it. The ideal and the cultural can be used for very political reasons, because I think it's going to be a very effective way to make any kind of change.

I want total disruption. I feel that, for the very first time, I am part of an army of women. I have to strike out wherever I can, gather forces wherever I can.

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*SALLY GEARHART, Cont. from Page 3*

feminism is all about. So, I say, "All right, perhaps, I'm not a socialist feminist. Does that then make me a cultural feminist, because that seems to be the logical opposition of that?"

But when I found myself standing on that same ground as many of my sisters who call themselves cultural feminists, the thing that tears me apart is that, more often than not, they are heavily weighed down with their own middle-classness and not willing to admit there are divisions among women having to do with race and class, that are really keeping us apart. There's a lot of blindness, I think, to the kind of privileges they themselves (and I too as a middle-class woman) enjoy. So I find myself a little bit caught. I guess the best definition — for myself would be, a cultural feminist who feels herself growing into some kind of class-consciousness. I am aware of class and want to do some work and analysis in what class means, not because I'm so intent upon changing the means of production and putting them in the hands of a different group of people, although for sure that has to happen, but because class divides women. I want to see what it is that I can do that can keep us from being divided by what money does for us.

I sort of include racism under this business of class. That doesn't mean that I haven't struggled with racism and I won't continue to struggle with it. And, that doesn't mean that I don't believe that biological racism doesn't exist. But the longer I live and the more I get into the struggles with the establishment, the more I realize that race is no determiner of politics. For that matter, sex is no determiner of politics. I can get as messed over by some black people and some

Chicano people and some Asian people in high places as well as from women in high places as I can from good straight white men. What does make a difference seems to be class, a person's class background, the way a person looks on her or his money and the use of it and that privilege in the here and now.

I'm identifying as a lesbian feminist who is also a cultural feminist.

I think there are three areas that a cultural feminist can be identified as separate from other women. First, in the ground she stands on, her beliefs. Secondly, in what she presumes to be the goal of the women's movement. And third, the method by which she feels we can attempt to get to those goals.

## PRIMARY CONTRADICTION MAN OVER WOMAN

The ground she stands on has to do with that good Marxist term, the primary contradiction. I believe that the primary contradiction is man over woman. My socialist sisters get very upset and say, "No indeed, it has to be capital over labor." Or, they say, "We simply can't make a choice." But I believe that all other power relationships did grow from male dominance over female submission whenever back in that dark corner of history the first exercise of power in human relationships took place.

Now the prime contradiction is different from what I call the immediate contradiction. It's absolutely plain to me that the immediate contradiction is that of capital over labor, imperialism. It is people who are starving or are in pain.

## A LESBIAN-EYE VIEW

by sudi

The idea for this round-table rap event was created out of a need of lesbian women for a fuller understanding of lesbian-feminism. As movement Lesbians, we are continually *experiencing* the disadvantage of being without adequate theory to guide us in our overall work. A deeper analysis of Lesbian oppression and liberation can give greater strength and direction to our movement, in a number of ways: 1) It can help guide and coordinate the many struggles of the national Lesbian community — theory is a guide for action. 2) It can give new energy to the many currents and general direction of the Lesbian movement. 3) It can give us the tools for making new methods and creative styles for reaching the millions of sisters potentially part of the movement. 4) It can help us better understand the political/cultural/sexual dynamics of Lesbian Liberation.

I'd like to share with you our Lesbian-eye view of this happening, what we originally envisioned and how and why that worked out.

Recently our struggle here at THE TIDE has moved from ebb to flow. Not exactly satisfied with the former ebb in the direction of THE TIDE, we were ready for something new.

So when community plans were afoot for Rita Mae Brown's gig in town, we put our heads together to figure out how best to take advantage of the sister's visit, with a little originality — to match her own.

We made a list of a wide range of woman-identified women from san diega to san fran, who we thought would be interested in getting together for a political rap session on the nature and direction of lesbian-feminism. These sisters represented a variety of perspectives — from feminist lesbian to cultural feminist to socialist feminist to dyke separatist.

We also wanted to ensure a different kind of atmosphere among sisters with widely different political points of view. We needed a feminist alternative to the typical masculine one-upman ship debate format, with each person intent on proving their correct political perspective. We are not out to prove, only to learn. The sense of sisterhood is higher this year than last, we thought. Let's move on that.

We drew up an extensive list of questions that interested us — about Lesbianism, feminism, socialism, concepts of power, collectivity, feminist culture, to name a few — and sent them in advance to sisters we invited to join the discussion. We had two things in mind here: 1) to structure the discussion in the direction of lesbian-feminist ideology, using the questions as guidelines and food for thought, and 2) to give each sister an equal chance to give

her contribution a lot of thought ahead of time. We reasoned: the more advance preparation and serious thought put into the discussion by each sister, the more likely we are to produce an in-depth, thought-out and thought-provoking contribution to lesbian-feminism.

In hindsight, I feel that our thinking on this has been confirmed. The sisters who received the questions early and had time to think about the many different aspects of their politics, have told us they were very helpful in formulating their overall perspective. The two sisters who joined the discussion late, without the benefit of seeing the questions in advance, were at a distinct disadvantage. We recommend to other sisters, thinking about organizing a similar discussion, that they consider the method we used, and give us their feedback.

In organizing this discussion, we asked ourselves — how can we best provide for an in-depth look at lesbian-feminism and, at the same time, maintain a casual, sisterly, unpressured atmosphere, one where we can pool our thinking-power, rather than dissipate it in competitive debate?

With this in mind, we decided to move away from the concept of an audience, in the direction of a round-table down-home atmosphere in the TIDE office or in someone's home.

No sooner put out, than one sister provided her house, along with taping and miking equipment. Another sister dropped in with an additional microphone — one that she had just used at her concert — for the back-up tape recorder. The photographer arrived, madly pulling lampshades off lamps for lighting, and generally arranging the room for her own purposes. Still another sister went on a rampage, providing us with goodies to eat and drink as lavender soul food. Everything was set for a long, in-depth, get-our-heads-together, brain-storming shindig-in.

Sally Gearhart was not able to get away from her teaching job at San Francisco State, so we asked for and received her input on tape.

We also invited Evan Paxton and Jan Oxenburg from Venice (and Good Taste Productions — see article this issue) to present their Lesbian separatist and cultural views. However, they said they were more into *doing* than verbalizing their politics.

Sue Talbot and Barbara McLean were asked for their input later than we'd hoped, because of other difficulties. We thank these sisters for being there, despite the short notice they got.

As moderator, I had a very pleasurable experience digging the sisters think and labor so hard and so well together. This think-session was a stimulating and productive contribution to the consciousness of the lesbian and feminist movements. It was a good chance to practice the political art of laboring and thinking collectively. And ideally, it will help create new energy and enthusiasm in the direction of developing a lesbian-feminist ideology, a useful theoretical and practical tool for our movement.

Where I do see that, immediately, the needs may indeed be for some of the issues my socialist sisters are intent upon, the ground from which I come, the ground from which I believe cultural feminists come, believes the fundamental way that power relationships have come down is represented in the way that man dominates woman.

I think the goal of the cultural feminist and socialist feminist may be used the same. The distinction here is between cultural feminists and "egalitarian feminists", or women who are interested in making men and women equal within the structure of capitalism and democracy as we know it within this country. I, as a cultural feminist, am not after any kind of change within the system or any installation of hope within the system. I am for dismantling and transforming the system.

Charlotte Bunche's (editor, *The Feminist Quest*) distinction between reformism and reform is applicable here. In her article coming out this summer in *Quest*, Charlotte says reforms can be indulged in and indeed must be indulged in by women of all political persuasions, whereas Reformism indicates a political stance. Reformists say, "We hope for the capitalist system." There's a difference between doing a reform because you ultimately want to destroy the system and doing a reform because you somehow believe that it's going to improve the system.

## PSYCHOLOGICAL DIMENSION IN THE REVOLUTION

Sometimes I don't know how to describe the culture that I want. I know that there is something I would like to call a psychological dimension, a power that cultural feminists have some respect for. No other revolution has paid any attention to this dimension. Marx talks about the necessity for the subjective and the necessity for plumbing psychological depths, but nobody pays any attention to that part of Marx.

I think what women are about, and particularly cultural feminists, has to do with something that's bigger than just another revolution. I believe we're talking about the whole earth, and our relationship to it. A world (not androgynous, maybe gynandrous where we put the female part of the word first) where men are so much like lesbian feminists as to be indistinguishable from us. If men were like some of my best lesbian feminist friends, I could really love them deeply. The case is, they're not, but somehow that grand goal that we're striving for seems to me to somehow include these gynandrous characteristics by somehow getting together all the human characteristics in individual people. That means we all have to make the journey. I think we're talking, when we're talking about the goal of the cultural feminist, about the understanding that this is a watershed in history. In this century something new is happening with women, we are about to transform the quality of life on this planet. We will either transform it into something totally different or none of us are going to survive. That's how serious the whole matter of cultural feminism is to me.

While I think it's pretty clear about the ground a cultural feminist stands on and the goals, the question "How the hell do we get from where we are to that grand and wonderful vision?" is not as clear. I'd like to propose a kind of continuum which represents to me the degree to which we can confront and deal with the patriarchy. I share feelings with all four of these categories.

### 4 CHOICES FOR THE CULTURAL FEMINIST

The first one I call the "Blood in the Streets" category. Over on the other side of the continuum, I see the exact opposite, the "Science-Fiction" approach. This one says, "I've got to get my own head together and when everyone does that, poof, all of a sudden, full-blown, like Athena from the brow of Zeus, society is going to change." I don't mean to seem to be putting that down. As a matter of fact, that's very close to where I stand.

Method No. 3 is commonly called "Seizing Power within the System."

Solution No. 4 is "Building Alternative Organizations." I make a distinction there between institutions and organizations because I think that institutions cannot self-destruct and organizations can. I think institutions are things that have ceased to serve the needs of the people for whom they were formed, whereas organizations do not exist except to serve the needs of the people for whom they are formed.

If you look at the "Blood in the Streets" alternative, the one about violence, I know that it's essential in means and I believe that every woman can feel the kind of rage that would send us into the streets with bombs. Not that we would do it, but we feel the kind of rage against the injustice and dehumanization that's been done to all women

and to everyone that is under the powers of this society. I can feel that rage, but when I get right down to it, I can't do it. I can hardly kill flies, I don't know how in the world that I can be expected to pick up a rifle. I don't know to what depths my violence goes but I know that right now I don't feel like I could do it. Furthermore, I think the Pentagon is bigger than I am, and I have no desire to be a martyr.

However, I want to say that there may be a reason for some martyrs. I think that people like Sylvia Plath have become martyrs for the women's movement. We begin to see what violence does mean in that woman's life, and we begin to respond to that with our own violence. But, I would say that "Blood in the Streets" is not an alternative that I can consider for myself, even though I think the feelings that undergird it are necessary to feminism.

The one that I come closest to is the "Science-Fiction" one. It's just so easy. It involves dropping out and essentially doing a whole self-examination. I believe that it's absolutely essential that every one of us look at ourself in that way, that we take some time and do some of the things that the dropped-out women have done and can do.

But, first of all, it takes a lot of privilege to be able to do it. The more aware I become of the ways that women are separated by power and privileges among ourselves, the more I realize that I have to deal with and have some explanation for the privilege that I enjoy if I'm dropping out and not doing active political work. Secondly, dropping out is a necessary but not sufficient step for me. It's not enough for me in my cultural feminism just to drop out.

Then I turn to the third alternative; "Seizing Power Within the System". There, even though, in a sense, I participate in the system, I find myself so much up against the dangers of cooptation that I almost cannot function. We're talking about seizing power, not to just change the personnel but, indeed to destroy the system itself. That's the goal I've cited for a cultural feminist. But I'm wondering if that would happen. Maybe it's that I don't trust myself and my sisters enough. I'm afraid of becoming the face of the enemy. I'm afraid of beginning to be that very person that I am now fighting against. I believe that competition breeds competition and that the psychological violence that stamps people who are trying to get into the system and seize power there, breeds a kind of violence in them. I don't want to seem alarmist about this business of cooptation but I feel that it's something that we've talked about a lot and that needs to be talked about an awful lot more.

Those are the four things I feel to be the possible choices for the cultural feminist.

### Lani Silver: REALIST FEMINIST

I differ with Sally in a lot of ways, I'm a realist feminist. I love Sally's fantasies and strength but there is a whole other society going on.

For me, the words really aren't political rules and what's going on. It's being very aware of what's going on. For feminists, we've been so closed in forever, the tendency is, on the one hand, to rejoice and feel the pain but not identify certain real enemies and real constant threats. I agree the primary contradiction is man over woman. I agree that the immediate need is one of ending capitalism. I think the women's movement must begin to mobilize in ways that are really very much aware of the class differences. Addressing ourselves to that all the time, and moving and maintaining some of our disposition now, is important. I don't want to start coalitions. Having that bond of loving each other, what's really important to me now is to get some hard core information together, some economic, political analysis and understand what's really going on in 1974 and not be off in . . .

I'd love to be an Amazon, I'd love it, but it's not what we can do. I can't leave. Our struggle is here. So we unite as women and get that kind of information. There are billions of dollars around that are being used. Lily Tomlin did a beautiful routine on General Motors, she said, "Hello General, this is Ernestine from the phone company. What do you mean your phone is connected to the President's? Do you call the President before you make a decision? Oh, the President calls you before he makes a decision!"

Wanting to know who those 10 white men are and wanting to get some of the power, is what's going on with me. I don't want to be anti-intellectual. I enjoy some of that in me. I like stimulation. But beyond that, we have to trust where we're going. I don't think we should be afraid of our leaders. I don't think we should be afraid of talking about the real power. That doesn't take away from what we do in our private lives.

We are obligated to tell. It is a moral sin not to tell what we know, we have to tell it in any way we can. We cannot retreat to comfort and safety. I feel awkward because I have a lot of comfort and safety. I have a really privileged middle class position, with traditions that I love, teaching school. That's a bind to recognize but I think I have to use it and get more of what I want and hopefully then give money back, energy back to working class women who don't have that privilege, and I want to continue talking about ways we can all share the privilege or give it up.

## Sue Talbot: A CELLULAR REVOLUTION

I'm not comfortable with any labels, any divisions. I don't consider myself a postrophe anything, or dash anything else because I can never figure out which one, when reversed, really means what I am. I think I'm both things on whichever side of the apostrophe.

The talk about realism hits closest to home because I've been living a lot of fantasies for a long time, never seeing any one come close to being fulfilled. I think sometimes, "Well, I'll keep on this little struggle and none of it will ever come true." I've come in with less of an historical perspective and more of a futurist perspective. But it's not the science-fiction thing. I like some of the divisions Sally made but I don't see myself fitting into any one of them. I think in terms of the future because we can theorize a lot about what's happened and what is happening but none of this has meaning unless it is related to what's going to happen while I'm still alive and what's going to happen after that. I don't think in terms of a revolution because I think of revolution as overthrowing the state and that seems really neat but it doesn't seem realistic. I can't see that happening in terms of the system and I don't envision clearly another system right now. I don't see an alternative to what exists now as realistic or possible. So I think of an anarchical sense in terms of eliminating everything that exists now. Not accepting what exists now, but dealing with it. Not reforming it, but creating another structure at the same time. I think that's already happening.

Sometimes I look at L.A. and think, "My God, what kind of movement is this! People don't talk to each other! They don't know each other! They don't see each other. You have to drive twenty miles to see another face." But I also feel that somewhere buried among all those housewives in the San Fernando Valley and the incredible number of bars or whatever, there are these little cells. Come the day when something happens -- a battle, a movie, a book, one person standing up and firing the first shot -- the little cells will all come together. I think they're there -- much more than any trade union, much more than any group of people, an army, much more than any oppressed minority. These women, even if its only two or three in a group, when somebody sounds the call to arms, it's going to happen.

## Contributors' Highlights

**Sally Gearhart** — Sally's in her third year of teaching speech at San Francisco State (thanks to a recent struggle around women's studies that she and her sisters won), with 9 years of previous teaching experience at a Texas college. Science-fiction is her avocation. Some of her latest thoughts move in the direction of country living ("still relating to women in the city"), waste, energy and compost.

**Lani Silver** — Lani teaches in the women's studies program at San Francisco State. She has recently produced a feminist t.v. program, called "Ode to Artemis". Lani is involved in many other cultural areas, among which are photography, playing the piano and jewelry-making.

**Sue Talbot** — Sue's been an active member of the L.A. feminist movement for some time, first as a builder of the Crenshaw Women's Center and now as a staff member of *Sister* newspaper. She's also an artist, who works at an L.A. shop, the "Apple Room" in her specialty, batik. And she plays the drums (specialty: rag-time) in the New Miss Alice Stone's Ladies Society Orchestra. Sue still has time left to teach pre-school children in the Echo Park-Silverlake Playgroup.

**Rita Mae Brown** — Rita Mae is a poet, writer and theorist. She was a founder and writer for *The Furies* (former-lesbian feminist newspaper), and is currently an editor on *Quest*, a new feminist quarterly. She wrote *Songs To A Handsome Woman*, a book of poems, and *Rubyfruit Jungle*, her latest novel. Now surviving in "the big apple" (New York City), Rita Mae runs around the country reading her excellent poetry to thousands of Lesbians and sometimes worries about finishing her second novel.

**Jeanne Cordova** — Jeanne's best known as an organizer and a writer. As an organizer in the Lesbian movement for several years, she was former L.A. DOB president, and has been an editor on *The Lesbian Tide* for 3 years. Her first book, *Sexism: It's A Nasty Affair*, is just out. She's also an open Lesbian columnist for the L.A. Free Press. Among the things she does and loves are dancing with women and Radical Therapy. She now lives in a little cottage by the sea, completing her second novel.

**Barbara McLean** — Barbara is a long-time activist and organizer in the L.A. and Chicago Lesbian movements. Starting out as vice-president of Chicago DOB and president of L.A. DOB, she then became an editor on *The Lesbian Tide* and helped organize the 1973 Lesbian Conference. Barb's talent as a blues singer in Chicago is less well known. She's recently continued her interest in women's culture by founding *Womantalent* (a female talent promotion and production company). She works as a systems analyst at Lockheed Electronics, L.A.

## THREE MARIAS Cont. from Page 13

that may prove in the court that the book is not pornographic or immoral, but on the contrary, it has artistic quality and denounces the injustice and immorality of the women's condition under the rules of men." Another important byproduct of the Three Marias' defense movement has been the establishment of an international feminist network which can now coordinate worldwide defense in similar cases.

Despite the release of the Three Marias, the right of women to free expression remains an issue. It is not clear at this time whether the release of the women means the new government will publish the suppressed *New Portuguese Letters*. It now looks as though another hearing will have to be held to determine the question of publication. Although the new socialist military junta has said they oppose censorship of any kind, such statements from the left have not always included the writings of women. "The New Portuguese Letters Association," says Scott, "plans to continue its struggle for the Marias until this condition is also met."

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moderator: Evan Paxton

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## THE COVER OF THE LESBIAN TIDE



Dear Sisters,

My distress at your name change, and your cover song contest seemed to be made for each other, so here's my expression.

If I'm a feminist at all, it's rather de facto, from my being a lesbian for years and spending all my voluntary time with women. I thought it was the rising tide of proud lesbians you were writing for. Repression is coming back, and it may have been a wise self-protection move on your part. If you'd talked about that I could respect it. As it is I just feel betrayed.

Claudia Scott

On the Cover of the Lesbian Tide  
by Claudia Scott

In the early seventies  
We got tired of being closety  
We stood up, claimed our rights and marched outside  
We were fearless, we were daring  
Everyone was proudly wearing  
Two women's symbols side by side  
A collective in L.A.  
Right on, radical and gay  
Wrote a fine rag called The Lesbian Tide  
But those were the early days  
Now they think they'll reach more gays  
By going incognito nationwide.

Chorus

So if I get my picture on the cover  
It will sell more copies than it would have on the other  
See my newly refinished closet door  
On the cover of The ——— Tide.

The mag already hit town  
In the proverbial plain brown  
Envelope — Now that it's necessary  
That the cover be innocuous  
How long before you're anonymous  
And write with phony names from D.O.B.?  
Or will you go the other direction  
And increase the capitulation  
By allowing lesbians to be redefined?  
It's not at all what you do in bed  
It's where you've marched and what you've read —  
That's how Ms. magazine rescued Gertrude Stein.

Repeat Chorus

The situation isn't funny  
Advertising brings in money



To keep printing our pride in being gay  
But the implication in this is  
That we should patronize businesses  
Which only support us halfway.

And will your articles be of interest  
To a woman who isn't a feminist  
But who's been a closet lesbian for years?  
You published her letter in April  
And she said it was the personal  
Not the political that makes us queers.

So if I get my picture on the cover  
I'll have to send a copy to every old and future lover  
Because there's nothing to say we're gay and proud  
On the cover of The ——— Tide.

Having *finally* located back issues of *The Tide* since the December issue, I have spent the day reading through them, and, on a whim, I decided to try my hand at lyrics for your song contest.

I am writing this letter to you mainly because it has been *The Lesbian Tide* which has helped me wrestle my consciousness into a feminist perspective, and because I have but one sole friend in Los Angeles I can share with. She is wonderful, but I have been starving for communication with *women*, plural, for several months now.

I was very active in the formation of a Gay Students Union at the Claremont Colleges in 1971, and in the formation of the Gay Students Council of Southern California. Identifying as a gay woman, I felt that gay men were *trying* and that we should give them all the sisterly help we could to help them learn to be fully human. Likewise, I hoped they would help us develop atrophied aspects of *our* natures. We were a close-knit group, and I believe we did help each other considerably. But then came the West Coast Lesbian Conference. (That was when, last April 12-13 or so? Just about one year ago . . . at that time, my roommate and I were arguing strongly *against* separatism.) But my God, the conference sent my head in all sorts of directions. I heard terms like, "gay woman" vs "lesbian" vs "lesbian feminist" vs "radical lesbian feminist" vs "socialist radical lesbian feminist" (which I suppose is different from "radical lesbian feminist socialist") vs "dyke separatist" . . . I emerged from the conference with a splitting head(ache) and much much too much new input to fully assimilate at once ("What's a Woman To Do?", April issue).

At that conference, I also distributed questionnaires for a thesis I was doing which required the subject to place herself on Kinsey's scale . . . at that time I rated myself as a "5" (preferring women, somewhat, to men). Now I would rate

myself "7," having chosen to devote *all* my commitment and energy to women, and I feel I am sufficiently out of the haze from last April that I would like to find some other women to work/grow with. That is, I am beginning to know my mind and I want to *use* it, and my energies, to benefit the community. I am aware of several avenues open to me--UCLA Sisterhood, Westside Women's Center, and L.A.W. seem to be groups I should look into. What has stopped me from contacting one or all of these other than by phone? I am afraid, sisters. Not in the usual sense--I take tremendous pride in being a woman and a lesbian, and I am one of the first to talk about it to anyone who wants to learn and/or understand, and to show publicly my preference. But I *am* afraid of groups--mostly of two dynamics . . . apathy on the part of the many, and power/ego trips on the part of the few. All it takes is a reminder of these to send me scuttling home again, alone and brooding.

So this is my first step out of the aloneness. I am not sending this to you in hopes that it will be printed. I am not sure I am even wanting advice or help. It is enough to know that I have sought to communicate something of my feelings and some women have heard me. I guess that's an indication that I may be ready to try a group again. Thank you for being a soundingboard.

*Love to you,  
Carole Mathews*

(Collective Note: This letter was printed with the writer's permission.)

"The Cover of *The Lesbian Tide*"  
by Carole Mathews

We're part of Sappho's band  
We're scattered through the land  
You will find us all around.  
We've been livin' and lovin'  
In our age-old coven,  
Though for survival we've been underground  
But things are changin' these days --  
We're tryin' all kinds of ways  
To express our newfound pride;  
We want to feel our communion,  
Want too see our union  
On the cover of *The Lesbian Tide*.

Chorus:

(LESBIAN) TIDE -- want a sea of faces  
on the cover,  
TIDE -- want to be there standing with  
my mother,  
TIDE -- proud that all the world will  
see us,  
On the cover of *THE LESBIAN TIDE*.

## BOOK REVIEWS

### A Midsummer Night's Reading

With summer reruns heading your way on television, you might want to save energy by turning off the tube and curling up with a good book.

The following books are my own personal biased list of recommended reading and constitute, in part, an apology, since I truly meant to review each and every book in great detail but never had the time, energy, or space. Of course, the list shows my own personal preferences, including my penchant for nonfiction, so you'll have to judge your choices by what kind of books YOU usually dig.

*Staying on Alone: Letters of Alice B. Toklas* (Livwright, \$11.95)

As the title indicates, these are the letters of Alice B. Toklas to various friends and associates, and they were written after the death of Gertrude Stein (July 27, 1946) and continue until Alice's own death in 1966. To those who still think of Alice as the pot-brownie maker who sat out in the kitchen entertaining wives of famous men, while Gertrude entertained the famous men, then this book should be an eye opener for you! Alice comes across as a warm and shrewd person, with a distinct individual style. Some of the letters are about boring publishing matters (often trivia), but you'll lose nothing if you keep skipping to the good parts, and there are plenty of those,

So many women are scared  
To freely show what they've shared  
With another of their sex --  
It's a pretty tough choice  
To stand and raise your voice,  
But we're finally sticking out our necks!  
And we're learning that lonely fear and suffering and pain,  
That we've built up over the years  
Can give us strength and power  
From the very first hour  
We *share* our feelings, with angry tears.

(Chorus)

We're now communicating  
Our love and our hating,  
In every way we know,  
We have conferences, meetings,  
Publications and readings  
And beautiful Lesbian shows.  
We disagree on much,  
But still we keep in touch  
With our sisters wherever they abide;  
Wherever women love women  
There are sisters swimmin'  
On the waves of *The Lesbian Tide*!

especially some moving reminiscences about Gertrude. If the hefty price won't bankrupt you, this book is good reading for anyone, especially if you're a Stein/Toklas freak.

*Woman Hating* by Andrea Dworkin (Dutton, \$7.95)

Ms. Dworkin examines everything from witches to fairy tales to the *Story of O* as she delves into the roots and history of women's oppression. I found that some of her ideas have already been discussed before, and some of the book was heavy reading. In addition, I disagree with the author's conclusions about androgyny, but the author does knit a tight sweater for her ideas, and her analyses of literature are particularly fine and perceptive.

*The Diary of Anaïs Nin, Vol. V*, Edited by Gunther Stuhlmann (Harcourt, Brace & Jovanovich, \$7.95)

This volume covers the years 1947-1955. If you haven't been reading the diaries up until now, what can I possibly say to get you moving? Perhaps the dire picture of you suddenly discovering how fantastic they are in 1980 and then having to catch up with what will then be 10 volumes? That should get you off your butt and into the bookstore! The diaries are a gem about a sister writing before sisterhood was powerful.

*Amazon Odyssey* by Ti-Grace Atkinson (Links, \$3.95)

This seems to be the last, but certainly not the least, of a spate of books by theorists of the Feminist Movement. This book is an anthology of the writings and speeches of Ti-Grace (founder of the Feminists) over the past several years and is only a prologue to a theoretical work. For me, the book brought back some assorted (and some sordid) memories of events in the Women's Movement. Her ideas will turn you on.

*Portrait of a Marriage* by Nigel Nicolson (Atheneum, \$10)

My one token male-written book. A fascinating account of an incredible marriage in which both partners (Harold Nicolson and Vita Sackville-West) were homosexual. If you can put up with their incessant upper-crust snobbery and forgive them for having a son instead of a daughter, you will discover a most unusual love story. I was personally enthralled by the parts about Virginia Woolf, who was one of Vita's many loves. The book is well-written and enjoyable reading.

*Songs My Mother Taught Me* by Audrey Thomas (Bobbs-Merrill, \$6.95)

It is rare these days to find a book written with consummate craft, but here is one. Written by a Canadian, the novel is set in New York State in the forties and early fifties and is about a young girl (Isobel) growing up in an ill-matched family which includes a neurotic mother, a passive and perhaps latently homosexual father, and a vague sister. We follow Isobel as she moves from the bizarre innocence of her family life into the world, which for her includes working in a mental institution. I can't tell you how refreshing it is to read a fine novel about a girl's development instead of seeing another one of those deadly dull man-teaches-man movies (like *Scarecrow*). The book is written with an emotional (and often bitter) intensity that convinces the reader of the book's reality. Read it now, since the book is too poetically written to appeal to those who put out mass-market paperbacks — so this might be *Songs'* only edition.

And don't forget other good books already reviewed in the

*Tide: Rubyfruit Jungle* by Rita Mae Brown (Daughters, Inc., \$3.00), *Lesbian Myth* by Bettie Wysor (Random House \$8.95), *The New Woman's Survival Catalog* by Kirsten Grimstad and Susan Rennie (Coward, McCann & Geoghegan, \$5.00). Also, *Lesbian Nation* by Jill Johnston is now out in paperback.

—Karla Jay

It's become evident to the Women's Movement that to really change sexist attitudes we have to change the stereotypical information children are taught in our schools. There are some excellent books available now on the subject of sexism in education, and each one covers a slightly different aspect.

*Sexism in School and Society* by Frazier & Sadker (\$3.50)

This book deals with the typical effects of sexism on children from elementary school through the university years. It includes analyses of success and failure, role models, and differing expectations for boys and girls. A good theoretical book for an overall view.

*Sexism in Education* by The Emma Willard Task Force (\$3.50)

This anthology is the best in terms of its scope. It discusses everything from sexist segregation in classes to sexist language, women's history, consciousness-raising in classrooms, and more.

*Dick and Jane as Victims* (\$1.50)

This pamphlet-size book is a beautifully documented study of sex stereotyping in children's readers. Included are tables comparing the way women and men, girls and boys are portrayed on various human traits (ingenuity, passivity, bravery, dependency, creativity, etc.). There is also a fine section on adult role models in readers. This is the book to give to someone who says, "Oh, it's not *that* bad." Yes, it is—and this booklet proves it.

*Sexism in Schools: A Handbook for Action* by Nina Rothchild (\$2.00)

Here is the book for women who are ready to do something to change the educational system. It uses a practical how-to approach, outlining the power structure of school districts, budget matters, legislation, approaches to changing athletics, sex-role stereotyping, and personnel hiring and wage practices.

*Unlearning the Lie: Sexism in Schools* by Barbara Harrison (\$6.95)

This is a personal chronicle of a small group of women in Brooklyn who decide to change the "mind and spirit debilitating stereotypical sex roles" taught in their school district. The year-long process they go through in first outlining the problem, then politicizing themselves, and finally mobilizing for action is interesting reading and a fine example that change can and is being accomplished.

All of these books are available at Sisterhood Bookstore, 1351 Westwood Blvd., or The Women's Building, 743 Grandview, Los Angeles.

—Gahan Kelley  
(Reprinted from *Sister*)



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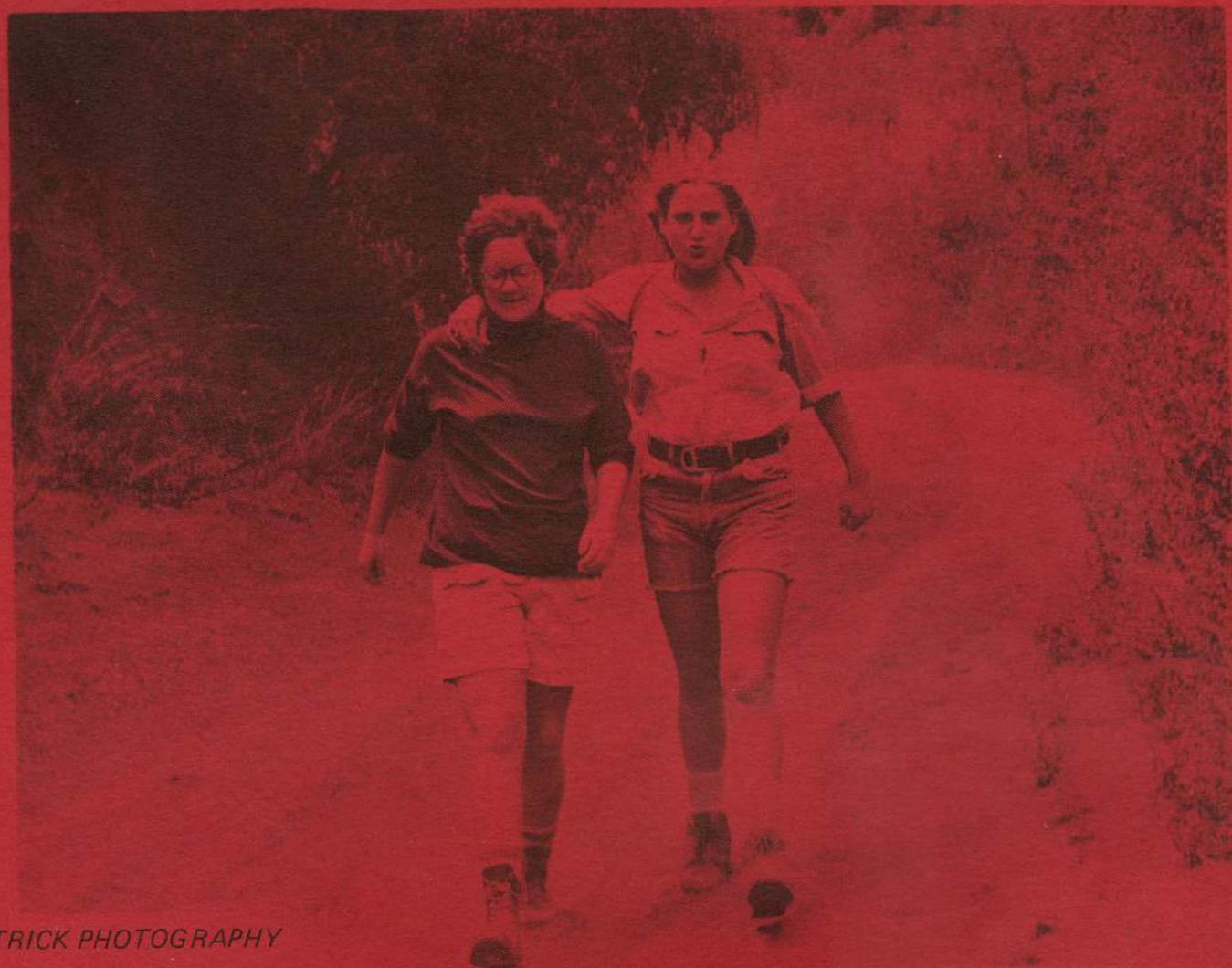
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## TRICK PHOTOGRAPHY

*On a friend's wall there's a tacked and warped photograph  
Of you and I hiking up a mountain road,  
Arm-in-armpit, boot-against-boot, smile-to-smile,  
Hair lashed back and wet against our own surge and speed,*

*Oh, Woman*

*Leather-tethered, gold-buckled levis  
Riding tight and high on Woman Thighs,  
Work-shirt buttons barely bridling against  
Woman Shoulders and Mamacita Breasts*

*Aren't we ripe — Lavender Lightening — at our best*

*I recall our friend Richard upon seeing the picture said  
'god-it-looks-like-there-should-be-legions-of-Amazons-following-you'  
I laughed knowing the power he felt was just you and just I  
And had he been ABLE to see the legions behind, he would have been  
speechless*

*by Jennifer James*

*Photo by PAGI HOUCK*